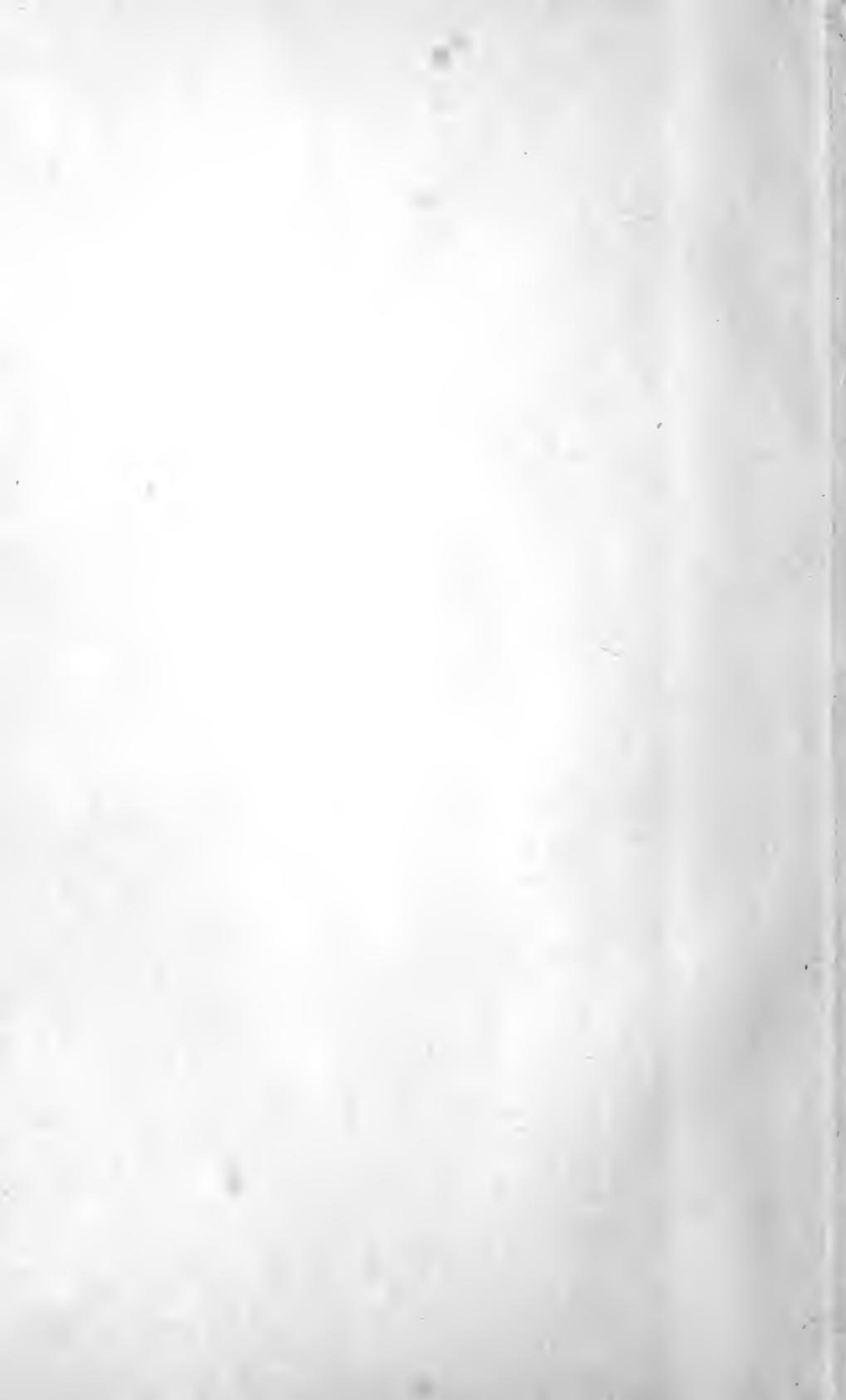


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Leaves From My Historical Scrap Book



BY

Barnett A. Elzas, M. D., LL. D.

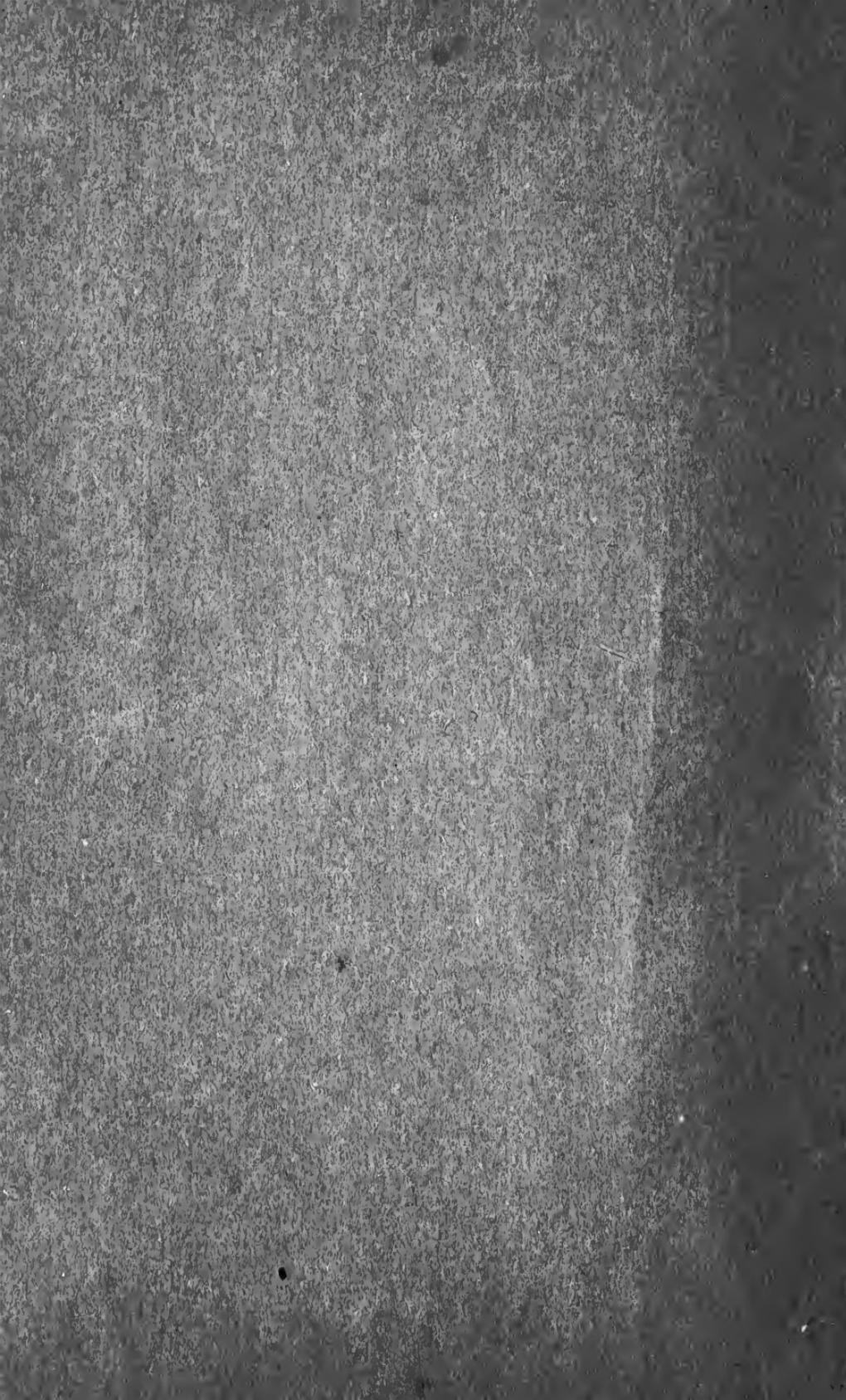


SECOND SERIES.



Charleston, S. C.

1908.



Leaves From My Historical Scrap Book



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Barnett A. Elzas, M. D., LL. D.
"



SECOND SERIES.



Charleston, S. C.

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F280
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PREFACE.

This second series of "Leaves From My Historical Scrap Book" has been prepared in response to a general demand. The entire edition of the first series was exhausted in a few days. I trust that the present series will be as welcome as its predecessor. I will again add that all references are to The Courier, or The News and Courier, except where otherwise noted.

Charleston, S. C., April, 1908.

BARNETT A. ELZAS.

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- 3 Penina Moise.
- 4 Jacob Henry and His Speech.
- 5 Penina Moise (ii).
- 6 On Tradition in General and a DaCosta Tradition in Particular—Butler's Life of Judah P. Benjamin.
- 7 An Index to the News and Courier 1900-1907.
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- 9 Extracts from the Third Anniversary Address Delivered by Isaac N. Cardozo before the Reformed Society of Israelites, November 21. 1827—Jewish Wills 1710-1874—An Ethical Will—Abraham Seixas.
- 10 Who Was Jacob Henry?

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series, No 1.

The interest taken in the first series of my "Leaves from My Historical Scrap Book," was more than gratifying. For months past I have been deluged with letters from all parts of the United States urging me to "give us some more." That the compliment was more than an idle one was abundantly manifested by the eagerness with which my reprints were taken up, my supply being entirely inadequate to the demand. The work, is hard—even if mechanical. I do not want to destroy my note-books, but I have hesitated to put my material into shape owing to the immense inroads upon my limited time that these articles represent. I feel, however, that I ought not withhold from sharing with others the material that I have gathered in the course of my historical work. I shall, therefore, from time to time, call further attention to historical material contained in the newspapers that I have collated, bearing upon the history of our State.

First, then, I will call attention to a remarkable series of 33 articles which appeared in the pages of "The Courier" during the year 1868. This series of articles is in many respects as noteworthy as that other series to which I have already called attention, and which appeared in the years 1854 and 1855. They may indeed be considered as supplementary to the former series. They are headed "Charleston in Olden Times." They give no clue to their authorship. Possibly they are from the pen of Richard Yeadon himself, but this is mere surmise. Be that

as it may, the series contains a veritable mine of historical information, and of information that cannot be found elsewhere in any one place.

Charleston in Olden Times, March 28, 1868.

Amusements in Charleston, April 4.
Pitt's Statue, Gen Gadsden, April 11.
Topographical, April 18.
The Old State House, April 25.
First Settlement, Topography, May 2.
Fortifications, Society in Charleston, May 9.

Topography, May 16.
Churches, May 23, 30; June 6, 13, 20, 27; July 4, 11, 18, 25; August 1.

The Exchange, or Old Post Office, August 8.

The Liberty Tree, First Step towards Independence, The 26 Pioneers, &c, Aug 15.
Commerce and Business, August 22.
Names of Streets—Their Location, Wharves, Public Buildings, &c Aug 29.
Free Schools, Schools for Negroes, &c, September 5.

Cincinnati Society, September 12.
The Antient Artillery Society, St Andrew's Society, September 19.

[Note a correction on September 21.]
The South Carolina Society, Sept 26.
Fellowship Society, October 3.
German Friendly Society, October 10.
Hibernian Society, October 17.
St George's Society, October 21.
German Fusiliers Company and Society, October 31.

Commodore Alexander Gillon, Nov 7.

Some Interesting Reminiscences.

The following Reminiscences, interesting both for their local bearing as well as for the family data they present relating to the life of Judah P. Benjamin, a charming biography of whom has recently been published by Prof Pierce Butler, of Tulane University.—was found

among the papers of the late Gabriel Manigault. These particular papers tell the story of the families of De Caradeuc, Remousin, St Martin and Chazal, refugees to Charleston from St Domingo, during the negro insurrection in the last decade of the 19th Century. I reproduce only the story of the St Martin family, and beg to acknowledge my indebtedness to Miss Mabel Webber, the Secretary of the South Carolina Historical Society, through whose courtesy I was permitted to make my copy.

"Saint Martin, another refugee, who married a pretty refugee young lady named Pierre, also of a refugee family, was one of the founders of the "Societe Francaise de Bienfaisance," a society still in existence in Charleston, and started for the relief of destitute French people. Miss Pierre was engaged for several years to Capt George Izard, of the United States Army, afterwards Major General Izard, of the War of 1812. She was only rather pretty and is described in one of the letters of a sister of Gen Izard as having a "nez retrousse"—Gen Izard was very unwilling to marry, and he delayed so long that the brother of the young lady finally proceeded to Philadelphia where he was stationed at Fort Mifflin, and forced a duel upon him. This occurred on the Jersey side of the Delaware River opposite the city, and resulted in Capt Izard being seriously wounded in the right arm and breast at the second fire. He says in his autobiography that, had it not been for the careful nursing of himself by certain devoted friends in Philadelphia whom he mentions, he probably would have succumbed to his wounds. After the affair he was relieved from all further engagement of marriage in that quarter.

"Saint Martin appears to have remained in Charleston some time, for his eldest daughter was born there. This lady married Judah P. Benjamin, who at the time was a rising young lawyer of New Orleans, to which city the family had removed early in the century, for a Major Pierre figures among the officers serving under General Jackson during the War of 1812. Probably the same one who fought the duel with Capt Izard.

"Mr Benjamin's married life was not a happy one, due it is said to faults on both sides, and in 1846, when my father was taking his family to Europe for a prolonged stay, we crossed the Atlantic from New York to Havre in the sailing ship *Louis Philippe* with Mrs Benjamin and her brother Jules de St Martin as fellow passengers. She had with her a little

girl about two years old and a black nurse who like her mother was also born in Charleston. This negro woman spoke the corrupt French of the West India Islands which was as unintelligible to a stranger as the negro English of the South Carolina rice plantations.

"The separation between Mr Benjamin from his wife was not entire, for he visited her occasionally in Paris and made her a liberal allowance. After making his second fortune by the law in London, as he saw health failing and death in the not distant future, he returned to his family still living in France and died under the domestic roof.

"Mr Benjamin's family were Jews and his account of himself was that he was born on the Island of St Croix now belonging to Denmark, but at the time of his birth, the property of England. He was thus a British subject by the accident of his birth—a fact which was of service to him when he was aspiring to legal fame in England. As soon as the War of 1812 was over, he moved to New Orleans and soon established a name for himself after reaching manhood.

"On the other hand it is well known that a Mrs Benjamin, a poor widow, who kept a little dry goods store in Beaufort, S. C., was the mother of two boys, one of whom, I have frequently been assured by residents of that town, was the future statesman, and that there could be no question as to his identity. He manifested talent when a boy, succeeded in acquiring education and eventually drifted to New Orleans. At the same time it is not asserted that he was born in Beaufort, and he may well have come from St Croix."

"Of this however I am certain; as to his relations, viz: that there was an aunt of his named Wright who also kept a little dry goods shop in King street on the east side, a few doors below Horbeck's alley, who frequently spoke to my mother when she went to her shop about a nephew of hers who was a rising young lawyer in New Orleans. Mrs Wright was a sister of Mrs Benjamin and in her poverty she could not but feel gratified that one so nearly related to her should be on the road to distinction. When we returned from Europe in 1848, my mother was able to tell the old woman that she had seen her nephew, and that he was a man of recognized ability, which gratified her extremely.

"It may be interesting here to state that at a public ball given by the Americans in Paris in 1855 on the 22d February, I observed Mrs Benjamin among the company. I immediately approached her and

told her who I was. She was very cordial in response, called to her brother who was near by, explaining who I was, and invited me to her apartment in the Rue St Florentin on her regular reception day. I therupon went and afterwards dined with her, meeting on both occasions her father who was then an old man, and who seemed much interested to converse with me about events that he remembered as having occurred in Charleston. He mentioned with much feeling the kindnesses which had been extended to him as a refugee upon his arrival, and especially the hospitalities of General C. C. Pinckney which he said he could never forget."

Charleston, S. C., 25th October, 1888.

Obituary Notices of Revolutionary Soldiers.

(From the Courier.)

- Andrew Adams, June 17, 1803.
- Brig-Gen Robert Anderson, Jan 23, 1813.
- Samuel J. Axson, October 17, 1827.
- Robert Barnwell, November 1, 1814.
- John Berry, February 24, 1829.
- Maj John Bowie, October 8, 1827.
- Charles D. Bradford, July 24, 1824.
- Capt Bartlett Brown, December 14, 1822.
- Capt John Buchanan, May 1, 1824.
- John Carr, September 9, 1825.
- Walter Carson, January 20, 1829.
- Ezekiel Chlimes, December 6, 1824.
- Henry Cole, March 6, 1839.
- Capt Martin Cole, January 30, 1830.
- Alexander Collins, June 20, 1823.
- George Cooper, August 4, 1829.
- Thomas Corroll, October 31, 1829.
- John Currence, August 15, 1827.
- Capt James Davis, November 2, 1822.
- Maj Joseph Dickinson, March 12, 1807.
- Maj Michael Dickson, Sept 14, 1825.
- Samuel Dusenberry, November 3, 1829.
- Rev Samuel Eccles, August 9, 1808.
- William Elliott, May 14, 1808.
- Henry Gardner, February 6, 1828.
- Adam Gilchrist, March 18, 1816.
- Maj James Gillespie, June 3, 1828.
- Maj Richard Godfrey, October 22, 1817.
- John Goodlett, April 3, 1839.
- Capt Thomas Gordon, November 30, 1809.
- Henry Graybill, November 6, 1822.
- Joseph Guerard, November 10, 1829.
- Capt Robert Hails, March 16, 1816.
- Col Elnathan Haskell, December 30, 1825.
- Col Benjamin Hawkins, June 19, 1816.
- Capt Richard Johnson, Sept 4, 1815.
- Darling Jones, November 19, 1828.
- John Knox, February 11, 1824.
- Gen Edward Lacey, July 3, 1813.
- Maj James Ladson, February 8, 1812.
- Benjamin Lawrence, May 4, 1826.
- Maj Charles Lining, August 18, 1813.
- James McClain, September 15, 1823.
- James M'Ginney, February 16, 1824.
- Gen John Martin, August 25, 1813.
- Gen Hugh Means, July 6, 1825.
- Col Francis Mentges, October 29, 1805.
- William Miller, March 7, 1827.
- George Mitchell, April 9, 1836.
- Col John Mitchell, February 20, 1816.
- John Munnerlyn, March 30, 1821.
- Samuel Murray, January 8, 1818.
- William Murrell, August 11, 1829.
- Conrad Myers, October 2, 1827.
- Col Thomas Osborn, January 23, 1808.
- William Patterson, July 7, 1828.
- John Pearse, June 17, 1828.
- Gen Pickens, August 28, 1817.
- Moses Plummer, July 7, 1829.
- Col James Postell, March 20, 1824.
- Col John Powell, January 29, 1827.
- William Price, July 15, 1823.
- Samuel Prioleau, March 25, 1813.
- Capt Henry Ravelen, February 28, 1823.
- Gen Jacob Read, August 1, 1816.
- Maj Francis Ross, September 10, 1823.
- Col Wm Rouse, August 18, 1829.
- Capt John Ryan, October 8, 1827.
- Lieut-Col William Scott, June 11, 1807.
- Lieut-Col John Smith, June 22, 1811.
- Capt Peter Smith, September 18, 1824.
- Maj William Clay Snipes, Feb 25, 1806.
- Jervis Henry Stevens, July 31, 1828.
- Col William Thruston, Feb 25, 1828.
- William Wayne, March 31, 1818.
- Maj Edward White, January 18, 1812.
- Hugh Strain Winter, February 25, 1807.
- Alexander Wood, May 5, 1827.

Mrs Anne Royal.

I recently came across a rare and curious Volume that contains numerous amusing references to Charleston and its people. The authoress, on early prototype of Carrie Nation, visited among other cities, for the purpose of obtaining subscribers for her book, the cities of Charleston, Columbia, Camden, Savannah and Columbus. It would be hard to match her epithets for those who were unfortunate enough to get into her "Black Book." She was particularly unhappy in her Charleston Experiences, which she describes in more vigorous than polite language. Here, it seems, a crowd of toughs met her at the railroad station on her departure and stole both her purse and her list of subscribers. In a letter to the Southern Patriot, April 12, 1830, she bemoans her sufferings at the hands of the Charleston "barbarians and blue skins." Mrs Royal was not well received by the newspapers. The Winyaw Intelligencer, of Aug 8, 1827, describes her as "a short, thick, ill-dressed, dirty, brazen-faced and ugly looking woman." I be-

lieve that she was finally put in jail as a common nuisance. Here is the title of her book, that is well worth possessing as a curiosity:

Mrs Royall's
Southern Tour
or

Second Series of the Black Book

By Mrs Anne Royal,
Author of "Sketches of History, Life
and Manners in the United States,
by a Traveller," &c., &c.

In Three or More Volumes: Vol 11

Washington.
1831.

Washington Light Infantry.

A Sketch of, Feb 22, 1869.
Roster of 1820, Jan 6, 1873.
An Historic Sketch, 1807-1873, Jan 13, 1873.
Roster of 1838, Feb 4, 1873.
Roster of 1851, Feb 17, 1873.
Roster of 1873, Feb 25, 1873.

Biographical.

Thomas Bee, Feb 25, 1812.
Col James Chestnut, Mar 1, 1866.
Philip Freneau, June 29, 1866.
Gen Christopher Gadsden, August 31, 1805, July 12, 1825.
R. W. Gibbes, Oct 17, 1866.
Arthur P. Hayne, Jan 9, 1867.
William Lowndes, Jan 13, 1823, Sept 18, 1866.
James L. Orr, May 7, 1873.
J. Harleston Read, Sept 3, 1866.
Gen John Rutledge, Sept 11, 1819.
Rev Dr Stillman, April 17, 1807.

Miscellaneous.

Charleston in 1840, Aug 9, 1873.
[Most interesting statistical data, list of living Revolutionary Pensioners in Charleston, &c.]
College of Charleston—Reminiscences, Mar 31, 1863.
The Burning of Columbia, May 5, 22, 24, 1866; May 6, 17, 1873.

Who burnt Columbia? Sept 23, 1873.
List of South Carolina soldiers interred at

Liberty, Va., May 12, 1866.
Sharpsburg, July 9, 1866.
Rome, July 16, 1866.
Charlestown, Va., July 19, 1866.
Staunton, Va., Aug 7, 1866.
The Confederate Dead at Charlotte, April 17, 1869.

The Twaddle of Mr Jeff Davis, Aug 25, 1873.
The Freedmen in South Carolina, Jan 18, 1866.

History of the German Fusiliers Company, Aug 25, 1873.
Paul H. Hayne, Jan 17, 1857.
Hayne and Webster, Aug 16, 1873.
The Hebrew Race—a tribute to, April 1, 1867.

Jefferson not the author of the Declaration of Independence, May 13, 1809.

List of the Loyal during the War, Nov 24, 1873.

[A long array of South Carolina claimants for Government Indemnity.]

Malbone and his miniatures, April 10, 1873.

"Millions for Defence," Nov 27, 1873.

Mordecai-McCarty Duel, May 13, 17, 1873.
Literature of North Carolina, Aug 23, 1806.

[A list of original works published in that State.]

Gen C. C. Pinckney, Nov 27, 1873.
Chronicles of Pineville, July 5, 1873.

[List of Residents in 1826.]

Antiquities of Mount Pleasant, Aug 8, 1873.

What Reconstruction has cost the South, Aug 25, 1873.

Is Reconstruction Degradation? Jan 15, 1866.

A Relic of the Past, Dec 29, 1873.
[The Flag of the Citadel Cadets.]

The Rhett-Cooley Duel, July 3, 5, 1873.

The Architect of St Michaels, May 22, 24, 27; July 10, 1873.

St Michael's Chimes, Feb 28, 1867.
The Architecture of St Phillip's, May 22, 1873.

Henry Timrod (Rivers.) Nov 30, 1867.
A letter from Washington to Moultrie, May 6, 1873.

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series—No 2.

My article to-day will mainly consist of a continuation of my index to valuable historical material that is preserved in the pages of *The Courier*. These articles, taken together, contain the best things that are to be found in the files of this paper from its inception in 1803 down to the year 1900. One more article will bring this working "hand-list" up to-date. I have had numerous suggestions of late as to how I could do my work in more aesthetic fashion and make my index still more useful. I hereby express my profoundest gratitude to my critics. Inasmuch, however, as none of the aforesaid critics has offered to assist the publication of this index with anything but advice, I regret that I shall have to continue my work in the only way possible to me—the way I am doing at present.

Early Days of the Drama in Charles-ton, S. C.

Second Series.

A fine series of 11 articles, signed "A Friend of the Drama," appeared in the columns of *The Courier* during the year 1870. They occur in the following issues. March 18, 19, 21; April 8, 9, 11, 12, 13, 15, 16, 20.

Art in Charleston.

Early Carolina Artists, May 28, 1899.
Historical Paintings, September 1, 1895.
Charleston's Art Treasures, Jan 19, 1896.
Jeremiah Theus, Limner, Jan 22, 1899.

Local History.

- Ashley Hall, Feb 11, 1892.
- Charleston in 1740, Jan 30, 1893.
- Charleston in 1810, (Topographical,) Jan 8, 1870.
- Architectural Features of Charleston, Jan 2, 1895.
- The Old Streets of Charleston, Jan 6; March 15, 17, 1870.
- The Charleston Library, April 26, 1896.
- The Old Circular Church, Feb 19, 1888.
- The Enston Home, Jan 8, 1888.
- Pitt's Statue, Dec 17, 1898.
- The Old Post Office, Feb 2, 1896; Jan 1, 1899.
- In St Philip's Cemetery, Jan 6, 1895.
- Beaufort College—an Educational Land-mark, July 11, 1897.
- A Shrine of the Past—The Dead Town and Two Ruined Churches of Dorchester, Nov 17, 1895.
- The Old Dorchester Church and its Suc-cessor, Dec 16, 1895.
- Dorchester's Settlers, April 10, 1898.
- The Old Church at Goose Creek, Feb 14, 1887.
- Chronicles of Goose Creek, April 19, 1891.
- The Story of Purysburg, April 17, 1898.
- Reminiscences of St Andrew's Parish, March 27, 1876.
- The Parish of St David's, April 23, 1890.
- The Burial Places of the Landgraves Smith, Feb 6, 1896.
- Story of the Santee Canal, Feb 23, 1896.
- South Carolina's State House, July 19, 1897.
- History of the State Seal, June 23, 1884.
- An Historic God's Acre—Old Waxhaw Burying Ground, June 19, 1898.
- Historic Yemassee, April 28, 1895.
- An Old Coffin Plate, (Gov Glen,) Jan 12, 1899.
- Our First Fire Engine, Jan 22, 1899.
- Early American Racing, May 17, 1856.
- Racing in South Carolina, Jan 1, 1899.
- The Ravenel Records, July 3, 10, 1898.
- The First Theatre in America, Dec 15, 1895.

Colonial Material.

Colonial Carolina, April 12, 1896.
 John Archdale, of Carolina, March 15, 1896.
The Cacique of Kiawah, July 29, 1890.
Charleston Viewed Through Puritan Spectacles, &c, Two Remarkable Documents, Sept 25, 1898.
Earliest of Colonial Dames, May 29, 1898.
Courage of Our Forefathers—Bits of Colonial History, Feb 14, 1897.
Old Colonial Testaments, Dec 12, 1896.
Before the Revolution—Cost of Living, &c, Dec 27, 1896.
Early Rice Planting in South Carolina, July 14, 16; Aug 26, 1875.
Slavery in Colonial Days, Oct 19, 1893.
Chief Justice Trott—The man who hanged the Pirates, Feb 19, 1899.
The Turf in Carolina, Jan 21, 1874.

Revolutionary Material.

South Carolina in the Revolution, (Sally), July 9, 1899.
The Women of South Carolina in the Revolution, July 4, 1874.
Rebel Rolls of 1775, March 5, 12, 19, 1899.
A Revolutionary Relic—Roll of a Volunteer Co. Formed in St Mark's Parish in 1775, Oct 4, 1896.
Cornwallis's Orders—Revolutionary Documents Found in Raleigh, Nov 29, 1896.
Story of the Battle of Cowpens, May 10, 12, 1881.
The Eutaw and Cowpens Flag, Feb 17, 1875.
The Battle of King's Mountain, Oct 7, 8, 1880.
The Battle of Fort Moultrie—a description in a Contemporary letter, Aug 25, 1875.
History of the Battle of Fort Moultrie, June 27, 29, 1876.
The Battle of Fort Moultrie, June 29, 1891.
[Contains many historical dati, including an account from Marion's Order Book.]
The Yorktown Monument, Oct 11, 17, 1891.
Revolutionary Relic—a letter from Henry Laurens to his son, John, July 3, 1893.
Prisoners of St Augustine, Dec 12, 1891.
A Loyalist's Bloody Story, Aug 28, 1898.
Gen Wm Moultrie's Tomb, Sept 27, 1879.
Mecklenburg's Resolves, Nov 24, 1895.
Jacob Rumph, the Rebel, March 24, 1895.
Sons of the Revolution Address, Feb 24, 1896.

Miscellaneous Confederate Material.

The Hero of the Alamo, April 5, 1889.
The Origin of Abolition, Aug 16, 1894.
Northwestern Allies of the Southern Confederacy, Jan 3, 1887.
The Boys of the Confederacy, Dec 27, 1891.
Confederate Books, (Snowden), Aug 9, 1903.
Confederate Literature, Feb 15, 17, 1891.
Confederate Flags, May 31, 1896.
Home Life in War Times, Nov 14, 1886.
Our Money in War Times, March 27, 1892.
The Coins of the Confederacy, Feb 28, 1885.
Confederate Money Makers, March 7, 1897.
Confederate Music, Nov 13, 1898.
Postage in War Times, Jan 2, 1887.
The Confederate Navy, May 10, 1899.
[Note: The issues of May 10—May 14, 1899, are full of valuable Confederate material.]
Confederate Surgeons, May 21, 1899.
Confederate Survivors registered at Greenville, Aug 29, 1897.
List of Camps of the U. C. V., May 10, 1899.
Scalping the Confederacy—some of the causes which led to its downfall, July 17, 1887.
Shoes in the Confederacy, Dec 19, 1886.
The Confederate Treasury, March 24, 1874.
A Confederate Mystery—Why was no Southern Supreme Court Ever Established? July 4, 1899.
Two Historic War Letters, Aug 6, 1899.

Gen Beauregard—a sketch of, Feb 22, 1893.
Beauregard and Davis, March 2, 1893.
Eulogy on Jeff Davis, Dec 14, 1893.
Episodes in the Life of Jeff Davis, Oct 2, 1886.
A Tribute to Mr Davis, June 14, 1896.
Mr Davis's Place in History, June 21, 1893.
Jeff Davis's Commissary, Feb 11, 1894.
Hampton, Lee and Farley, Dec 26, 1893.
Hampton and his Staff, July 6, 1896.
Hampton in '76, Dec 1, 1890.
Hampton's Duel, May 31, 1894.
How Hampton Captured Grant's Entire Beef Supply, Oct 7, 1894.
Why Hood's Campaign Failed, May 8, 1898.
Joseph E. Johnston, April 27, 1891.
Gen Joseph B. Kershaw, April 14, 1894.
Kershaw at Gettysburg, Jan 20, 1895.
Kershaw at Manassas, June 4, 1894.
Kershaw's Capture, Dec 13, 1896.
Kershaw as a Soldier, April 25, 1894.

Robert E. Lee, Jan 21, 1896.
 Lee's Laurelled Legions, June 1, 1890.
 The World's Idea of Lee, May 29, 1890.
 Admiral Semmes—Personal Reminiscences, Sept 4, 1877.

The Story of Appomattox, Jan 22, 1894.
 The Battle of the Crater, Dec 22, 1895.
 The Battle of Fort Fisher, April 26, 1896.
 Carolinians at Gettysburg, Oct 27, 1895.
 Heroes of Honey Hill, Nov 20, 1898.
 The Battle of Seven Pines, Oct 4, 1863.
 Sherman's March to the Sea, Jan 16, 1875.

Our Heroic Dead, May 12, 1893.
 Our Dead at Point Lookout, Dec 25, 1899.
 The Dead Soldiers of the W. L. I., July 8, 1894.
 Graves at Winchester, Va., June 22, 1890.

Story of Brooks's Battalion, Jan 23, 1893.
 Charleston Light Dragoons, Dec 19, 1897.
 Chichester's Cadets, Dec 18, 1893.
 The Darlington Guards, Nov 15, 1896.
 The 1st S. C. Regiment, April 26, 1896.
 The 27th S. C. Regiment, Nov 12, 1899.
 A Sketch of Hart's Battery, Aug 1, 1897.
 Record of Hart's Battery, July 16, 17, 26, 1875.
 Walter's Light Battery, Dec 4, 1898.

The Burning of Columbia, Sept 11, 1879.
 Who made "The Little David," Oct 4, 12, 1895.
 The Palmetto Flag, March 13, 1890.
 A Hebrew Hero, (Sergt William Fox), March 30, 1897.
 Southern Heroes in War, Dec 18, 1892.
 Heroes of Reconstruction, Feb 12, 1899.
 Hebrews in the War of Secession, Jan 3, 1892.
 "Maryland, My Maryland"—Story of its Origin, June 2, 1895.
 Memorial Day Addresses, May 11, 1875; May 11, 1893.
 The Story of the War, (Statistical), July 13, 1890.
 The Prostrate State, (Beecher), Jan 6, 1874.
 The Southern Soldiers—a tribute, May 28, 1894.
 The First Shot at Sumter, Nov 24, 1892.
 The Truth of History, (Jeff Davis on Sherman's slander), June 10, 1875.
 The Objects of the Confederate War, June 25, 1885.
 A Vindication of the South, May 26, 1895.

Biographical Material.

Washington Allston, March 24, 1889.
 "The Antient Lady"—an editorial obituary, July 20, 1877.
 Gen Lewis M. Ayer, March 9, 1895.

John Bachman, Feb 25, 1874.
 Judah P. Benjamin—(Life in England), March 27, 1898.
 Gen John Bratton, Aug 28, 1898.
 John C. Calhoun, Feb 3, 1893.
 Arthur Hugh Clough, May 21, 1899.
 Lewis I. Cohen, (the first manufacturer of lead pencils and steel pens in America), April 20, 1898.
 Charles Jones Colcock, Nov 27, 1898.
 William Crafts, June 27, 1896.
 Capt F. W. Dawson, March 13, 14, 15, 17, 1889.
 Col N. H. R. Dawson, Feb 7, 1895.
 Gen Stephen Elliott, Dec 18, 1898.
 Basil L. Gildersleeve, Dec 19, 1892.
 William M. Grier, Sept 9, 1899.
 Francis Huger Harleston, April 18, 1893.
 Lieut Paul H. Hayne, Dec 10, 1899.
 Charles Colcock Jones, July 20, 1893.
 Maj Gen D. R. Jones, Nove 15, 1896.
 Maj Gen J. B. Kershaw, April 12, 1896.
 Solomon Legare, April 24, 1898.
 Commodore Levy—an American Dreyfus, Aug 30, 1899.
 "Lowndes of South Carolina," June 15, 1876.
 Andrew Gordon Magrath, April 10, 1893.
 C. G. Memminger, March 8, 1888.
 Dr Middleton Michel, June 5, 1894.
 Hon N. R. Middleton, Sept 8, 1890.
 John Miller, the Printer, Dec 25, 1889.
 John A. Moroso, Oct 28, 1895.
 Chief Justice Moses, Oct 9, 1890.
 Maj Mordecai Myers, Jan 28, 1871.
 A Word Picture of Pettigru, April 1, 1891.
 Samuel B. Pickens, Sept 18, 1891.
 Mother of the Pinckneys, June 7, 1893.
 Gen Thomas Pinckney, June 30, 1895.
 Mrs Poyas, Jan 24, 1899.
 Mrs Margaret J. Preston, April 2, 1897.
 Augustus Julian Requier, March 23, 1897.
 Robert Barnwell Rhett, Sept 18, 1876.
 Col James H. Rion, March 6, 1887.
 Gen B. H. Rutledge, May 1, 1897.
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 Thomas Y. Simons, May 1, 1878.
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 South Carolina in 1873, Jan 1, 1874.
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 Lists of Firemen, April 28, 1866.
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 Andrew Jackson's Duel, July 10, 1895.
 Old Hickory's Birthplace, Oct 2, 1890.
 The Jacksonian Epoch, May 11, 1899.
 Illustrious Jews, July 9, 1893.
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 Milton's Minor Poems, May 17, 1884.
 Some Newspapers of Charleston, March 29, 1896.
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 Superstitions of Negroes, May 13, 1888.
 An Appeal to Pharaoh, Oct 3, 4, 1889.
 A Plantation Plough Song, Aug 5, 1888.
 Nullification Times, Oct 10, 1883.
 Old Nullification Days, April 5, 1896.
 Osceola, June 20, 1897.
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 The Last Cargo of Slaves, June 28, 1896.
 The Real Slave Dealers, April 14, 1888.
 Religion and Slavery, Nov 22, 1891.
 The Old South as it Was, June 20, 1897.
 Dialects of the South, Aug 6, 1888.
 The Jews of the South, Sept 7, 1896.
 The South in Literature, July 2, 1899.
 Southern Literature as a National Force, May 23, 1892.
 The Poetry of the South, March 28, 1886.
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 Poets of South Carolina, May 10, 1896.
 Women Writers of South Carolina, July 19, 1903.
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 Charles Sumner's Slanders, (Simms,) Nov 12, 1899.
 The Place of Tennyson in English Poetry, Feb 19, 1892.
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 South Carolina Texans, Sept 4, 1898.
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 W. L. I. Roster for 1874, Feb 24, 1874.

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Secoond Series.—No 3.

PENINA MOISE (1797-1880.)

I shall devote my "Scrap Book" to-day to a selection from the poems of Penina Moise, the blind Charleston singer, whose name was a household word in thousands of Southern homes a generation ago. I shall not tell the checkered story of her life. Those interested in that story will find it told in detail in my volume on "The Jews of South Carolina," pp. 181-185. The exigencies of space will only permit a few examples of the products of her Muse, which comprise a vast variety of themes, "from grave to gay, from lively to severe." Should any reader, touched by these examples of her song feel a desire for more, he can gratify his wish by consulting the numerous references to her poems at the end of my article.

Penina Moise is best known by the volume of hymns which she wrote for the Congregation Beth Elohim, of which she was a member, some of which hymns are still in use. Of these compositions I can only find room for three or four examples.

The first, and technically, perhaps, her best, is the hymn she wrote for the re-consecration of the Synagogue which had been burnt to the ground in the great fire of 1838.

CONSECRATION HYMN.

When Faith, too young for a sublimer creed,
Her simple text from nature's volume taught,
She 'wakened Melody, whose shell and reed,
Though rude, upon her spirit gently wrought.
But soon from sylvan altars she took wing,
And music followed still the angel's flight;
Savage no more, she touched a golden string,
And sung of God, in Revelation's light.
Lend, lend our chords, ye seraph-pair,
The soul of Jesse's son,
That we may in harmonious prayer,
Exalt the Holy One!

Girt in His lightning robe, God gave the law
From trembling Sinai, to His eldest-born;
Tablets, that time from memory could not draw,
A talisman in Judah's bosom worn.
His spirit before thousands past,
To one alone revealed;
And 'mid the thunder's awful blast,
Faith's covenant was sealed.
"Him first, Him last," Him let us ever sing,
Whose promise yet the Hebrew pilgrim cheers;
Who shall His wandering people once more bring
Back to the glory of departed years.
Bright pillar of our desert path,
Through shame and scorn adored;
Thy mercy triumphs o'er thy wrath,
Creator, King, and Lord!
Lost is the pomp, that in the land of palms
Thy regal temple on Moriah graced;
No wreathing incense here Thy shrine embalms,
No cherub-plumes are round its altars placed.
Our censer is the "vital urn,"
Our ark's upborne by zeal;
To these, Almighty! wilt thou turn
At Israel's appeal.
Now, let joyous Hallelujah's ring,
The fallen casts her ashes far away;
Behold another fane from ruin spring,
In brighter and more beautiful array.
Enter in brotherly accord
God's holy dwelling-place;
Chastened in spirit and in word,
There supplicate His grace.
Hear, O Supreme! our humble invocation;
Our country, kindred, and the stranger bless!
Bless, too, this sanctuary's consecration.
Its hallowed purpose on our hearts impress.
Still, still let choral harmony
Ascend before Thy throne;
While echoing seraphim reply:—
The Lord our God is One!

A good example of the easy-flowing rhythm of her hymns, is No. 121. It is included in many collections, though few know the authoress.

PRAYER.

Pray when the morn unvelleth
Her glories to thine eyes;
Pray when the sun-light faileth,
And stars usurp the skies,
Far from my bosom flinging
Each worldly thought impure,
The praise of God be singing,
Mortal! for evermore.

Pray for the friend whose kindness
Ne'er failed in word or deed;
Pray for the foe whose blindness
Hath caused thy heart to bleed.
A blessing for thy neighbor
Ask thou of God above;
And on thy hallowed labor
Shall fall His smile of love.

Beside the stranger's altar,
Or at thy proper shrine,
Let not thy accents falter
In utt'ring truths divine.
But e'en when life is waning,
Thy faith with zeal declare—
One God alone is reigning
Whose worship none may share.

Penina Moise's most popular hymn, is No 68 in the Collection. No hymn by a modern Jewish writer has been more sung than this. Several appropriate musical settings have been adapted to it, the best to my idea, being the well-known music of Von Weber. As to the hymn itself, I think that it deserves a place in the company of the best ever written.

SUBMISSION TO THE WILL OF GOD.

God Supreme! to Thee I pray.
Let my lips be taught to say,
Whether good or ill may flow,
Hallelujah, be it so!

What Thy wisdom may dictate
Let Thy servant vindicate;
Though it may my hopes o'erthrew,
Hallelujah, be it so!

Friends may falsify my trust,
Kindred also prove unjust,
Wound my heart and chill its glow,—
Hallelujah, be it so!

Health and comfort may decline,
Why at this should I repine?
Both to Thee, my God, I owe,
Hallelujah, be it so!

When by disappointment stung,
Hard it is for human tongue
Still to say, though tears may flow,
Hallelujah, be it so!

Yet, from Mercy's aid shall spring
Strength of spirit still to sing
'Mid bereavement, pain, and woe,
Hallelujah, be it so!

The last hymn to which I shall refer, is one that is used on New Year's Eve in every Congregation where the Union Prayer Book is used. Very few are those who know that this popular hymn is taken from the Charleston Hymn Book.

NEW YEAR.

Into the tomb of ages past
Another year hath now been cast:
Shall time, unheeded, take its flight,
Nor leave one ray of moral light,
That on man's pilgrimage may shine,
And lead his soul to spheres divine?

* * * * *

Peace to the house of Israel!
May joy within it ever dwell!
May sorrow on the opening year,
Forgetting its accustomed tear,
With smiles again fond kindred meet,
With hopes revived the festal greet!

Much of Penina Moise's poetry may be called "occasional" poetry, the poem being suggested by some or other incident in the life of the poetess. A good example of this occurs in No 78 of the Collection—her expression of sorrow and faith on the occasion of the death of her sister Rachel, to whom she was most dearly attached.

When I would smile, remembrance
brings
A thousand sad and bitter things,
Vexations, crosses, wrongs and woes
That blighted hope and broke repose.
Heavenly Sire! Holy One!
When shall I say, Thy will be done!

I mourned for one who, like a twin,
Shared every thought that passed within;
"Oh! would that I might die for thee,"
Was echoed in my agony.
Heavenly Sire! Holy One!
I should have said, Thy will be done!

Time brought me to the Lord, my Shield,
Whose help my wounds had scarcely
healed
When suff' ring, various and deep,
Destroyed my health and banished sleep;
Heavenly Sire! Holy One!
My words were not. Thy will be done!

I saw my kindred's fortunes changed,
The feelings of my friends estranged;
In silence I was doomed to grieve
O'er wants my hand could not relieve.
Heavenly Sire! Holy One!
I said not yet, Thy will be done!

How weak in faith must I have been;
How led by sorrow into sin,
In trial ne'er to recognize
The seraph mercy in disguise.
Heavenly Sire! Holy One!
My heart now says, Thy will be done!

A loyal Jewess at heart, it is quite natural that a number of Penina Moise's poems should have been devoted to topics relating to the emancipation of her people. Of these poems, I will give two specimens.

TO PERSECUTED FOREIGNERS.

(From the Southern Patriot, Feb 23, 1820.)

Fly from the soil whose desolating creed,
Outraging faith, makes human victims bleed.
Welcome! where every Muse has reared
a shrine,
The respect of wild Freedom to refine.

Upon OUR Chieftain's brow no crown appears;
No gems are mingled with his silver hairs.
Enough that Laurels bloom amid its
snows,
Enriched with these, the sage all else foregoes.

If thou art one of that oppressed race,
Whose name's a proverb, and whose lot's
disgrace,
Brave the Atlantic—Hope's broad anchor
weigh,
A Western Sun will gild your future day.

Zeal is not blind in this our temp'rate soil;
She has no scourge to make the soul recoil.
Her darkness vanished when our stars
did flash;
Her red arm, grasped by Reason, dropt
the lash.

OUR Union, Liberty and Peace imparts,
Stamp't on our standards, graven on our
hearts;
The first, from crush'd Ambition's ruin
rose,
Thelast, on Victory's field spontaneous
grows.

Rise, then, elastic from Oppression's
tread,
Come and repose on Plenty's flowery bed.
Oh! not as Strangers shall your welcome
be,
Come to the homes and bosoms of the
free.

THE REJECTION OF THE JEW BILL, BY THE HOUSE OF LORDS.

(From the Courier, Sept 14, 1833.)

"And the heart of Pharaoh was hardened—neither would he let the children of Israel go."

Why against Folly point satiric swords?
Rise scornful Muse and sing the House of
Lords!
Let bigot pride your boldest stroke receive,
Patrician prejudice relentless cleave.
Who would have looked for Jesuitic
tenets,
St Omer's scourges within British Senates?
Who could have dreamed a faggot yet
would blaze,
Far more unquenchable than zealots raise,
Felled from the highest branches of a
tree,
Rooted within the soil of Liberty?
Spotless are now the records of old Spain!
For Acts of Faith leave not so deep a
stain,
Nor structures based on erring superstition,
As this Aristocratic Inquisition.
Was it a Vulture fierce or gentle Dove,
Sent as the type of mediatorial love?
Faithful disciples! well ye emulate
Your intercessor by intolerant hate.
Forgetting Fate's antithesis, ye wield
Oppression's rod, instead of Mercy's
shield.
Apostatizing from that plan divine,
Which grants to Justice no sectarian
shrine.
A star once led to Virtue in the East,
Not such the sparkler on a ducal breast.
This to no godlike attribute will guilde,
Though Fame a Wellington has deified.
Hero! if laurelled brow that name deserve,
Coward! by nobler test—the moral nerve
Proud Philistine, explore the secret spring,
That moved the puppets of thy martial
rlng;
In Israel's hand thou'l find the golden
wire,
Whose impulse stirred Enthusiasm's fire.
And to this sordid bourn they would confine
The noble remnant of a lofty line;

Crush the high aspirant to Glory's meed,
And bid him from her brilliant lists re-
cede.

By civil excommunication blast,
Souls in the purest mould of Honor cast.
Like the red text upon the regal wall,
Truth flashes warning of that nation's
fall,

Which in the revel of prosperity
Profanes the cup—nor heeds the captives'
cry.

It cannot be—Britannia must explode
That dark deformity from Freedom's
code.

It shall not be! with prescient exultation,
My joyous harp rings out Emancipation!

Old, blind and poor, Penina Moise, in
her 83rd year, addressed her last poem to
all her "dear relatives and friends in
acknowledgement of their unremitting
kindness."

Long past the allotted term of mortal
years,

My soul a captive in the vale of tears,
Flutters its wings, to shake the dust
away,

Contracted in its narrow cage of clay;
Conscious the hour of freedom is at hand,
When it will soar to Faith's own father-
land,

By mercy there with manna to be fed,
Gathered by angels for their daily bread,
And with "the just made perfect" ever
shared,

Whose deeds on earth, their souls for
heaven prepared.

Such is at least the promise Hope has
made,

In dreams where Paradise is oft por-
trayed

As a more glorious Eden than the first,
Where life's most tragic drama was re-
hearsed.

But why should I not wish to linger here?
Do I not dwell in Friendship's atmos-
phere?

Where generous souls such balmy tribute
bring,

As makes my wintry age so like to spring
That scarce the blind recluse, amid its
snows,

Detects the absence of the vernal rose.

Scant in the hour-glass of Time are now
The sands symbolic of life's measured
flow,

But ere the few that still remain shall
fall,

On thee long long slumbering muse, for
old I call,

Through inspirations golden medium yet
In part to cancel gratitude's past debt.

Vain hope! that such poor coinage could
repay

The sterling gifts received from day to
day.

To Heaven for requital I commend,
My kindred dear, and many a faithful
friend,

Praying through future years they may
enjoy,

Health, peace and happiness without al-
loy.

Praise to my young associates who de-
light

To be as 'twere to me a second sight,
Through which alone I may again behold,
Flowers and gems of intellectual mould—
Whose gentle ministry, with soothing
power,

Brightens my spirit in its cloudiest hour,
Till e'en through darkened vision it per-
ceives

The silver interlining Mercy weaves.

Penina Moise was remarkably prolific
with her pen, and while much of her writ-
ing does not rise above the level of aver-
age feminine verse, she certainly must
have possessed an extraordinary gift to
be able week after week—frequently as
often as three times a week—to contribute
long poems on almost every conceivable
subject to the columns of a single paper.
Someone who has more time at his dis-
posal than myself, may hereafter desire
to make a deeper study of Penina Moise
as a writer. I therefore append a list of
references to *The Courier* where most of
her literary compositions, prose and
poetry, are to be found. The list is by no
means complete.

January 19; February 9, 1828.

June 12, 15, 1830.

March 31; April 9, 16, 23; May 11; August
2, 9, 23; September 8, 1831.

March 6, 15; June 25, 1832.

June 14, 19, 1833.

February 18; August 19; September 24;
October 1, 25, 29; November 20, 1834.

March 4, 13; April 10, 14, -835.

April 22, 1836.

April 6, 14, 26; May 2, 6, 17, 18; June 1,
5, 6, 9, 15, 20, 1837.

May 10, 24; June 26; July 3, 6, 11, 17, 24;
August 2, 6, 9; September 10, 25; October
16, 23, 1838.

February 3, March 19, 26, 28; August 28;
29; September 7, 16; October 16, 28; Novem-
ber 19, 1840.

March 21, 28; May 20, 25, 26, 31; June 9;
December 19, 28, 1843.

December 5, 1845.

February 24; March 4; August 30; Octo-
ber 7, 28; November 26; December 9, 1847.
October 17, 27, 1854.

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series.—No 4.

Jacob Henry and His Speech.

In the "Leaves" from my Historical Scrap Book," which I have been publishing, I have tried my best to impress the reader with the fact of the vast wealth of historical treasures that lie buried in the pages of the newspaper press of South Carolina—treasures that deserve to be exploited by historical students of our State. My research is now completed, and, while I shall soon bring my articles definitely to an end, for the sole reason that I can no longer afford to make the sacrifice of time that this work necessitates, and because I think that I have done enough—I would state here that I have sufficient material at hand to continue this work for the next ten years, without exhausting myself. Perhaps some other student will arise, who will be willing to "enter into my labors."

I propose to-day to reprint a remarkable speech, delivered before the Legislature of North Carolina, in the year 1809. The circumstances that gave occasion to this speech were the following: Jacob Henry, a Jew, had been elected a member for Carteret County in 1808. In 1809 a motion was made to vacate his seat, on the ground of his "denial of the Divine authority of the New Testament." The speech is his defence. It was originally printed in the Petersburg Republican, reprinted in the Baltimore American, and thence thrice reprinted in Charleston—in the Courier of February 3, 1810, in the City Gazette and Daily Advertiser of the same date, and in The Carolina Gazette

of February 6, 1810. It is reprinted, somewhat abbreviated and changed, in Wheeler's "Historical Sketches of North Carolina," Vol 2, pp 74-76, and thence incorporated by Mr Huehner in Vol 16 of the Publications of the American Jewish Historical Society. Who Jacob Henry was, I shall discuss at length in a future article.

Wheeler, in his "Historical Sketches of North Carolina," Vol 2, pp 74-76, referring to the incident, remarks:

"In 1809 the seat of Jacob Henry, one of the members from this county, [Carteret,] was vacated on the ground that he denied the Divine authority of the New Testament." Mr Henry, in an able speech, said to be the production of Chief Justice Taylor, defended his rights, and he was aided by the luminous efforts of Judge Gaston."

Wheeler is mistaken as to the fact of Jacob Henry being unseated. Witness the following from the Raleigh Register, and North Carolina State Gazette of Thursday, December 7, 1809:

"Wednesday, December 6.
"The greater part of this day's sitting was consumed in discussing the resolution introduced for expelling Mr Jacob Henry, on the ground of his being a Jew, and having refused to qualify upon the New Testament. The friends of the Resolution, supported it on the following article of the Constitution:

"That no person who shall deny the being of God, or the truth of the Protestant Religion, or the Divine authority

either of the Old or New Testament, or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office or place of trust or profit in the civil department within this State."

"Those opposed to the adoption of the Resolution contended that the above article was not intended to operate against Members of the Assembly, but against persons holding offices; as the preceding articles had been particular in pointing out the qualifications of Members of Assembly. After considerable debate the House resolved itself into a Committee of the Whole, in order to hear the evidence in support of the charge. No sufficient evidence appearing, the Resolution was disagreed to, and of course, Mr H. keeps his seat."

Here, then, is the report of the speech, as it appeared in our local papers:

TRUTH AND ELOQUENCE!

A motion was made at the last session of the Legislature of North Carolina, for the expulsion of Mr Henry Jacobs (sic.) a Jew, and member of that House. To the motion he made the following speech in that body in behalf of himself and constituents. The speech is alleged to be from the impulse of the moment. A more eloquent and argumentative one we have seldom seen. The motion was unanimously rejected.—*Balt. American.*

Mr Henry—Though I will not conceal the surprise I felt that the gentleman should have thought proper yesterday to have moved my expulsion from this House, on the alleged ground that I "disbelieved in the divine authority of the New Testament," without considering himself bound by those rules of politeness which, according to my sense of propriety, should have led him to give me some previous intimation of his design,—yet since I am brought to the discussion, I feel prepared to meet the object of his Resolution.

I certainly, Mr Speaker, know not the design of the Declaration of Rights made by the people of this State in the year '76,

and one day before the Constitution, if it was not to consecrate certain great and fundamental rights and principles, which even the Constitution could not impair; for the 44th section, of the latter instrument declares, that the Declaration of Rights ought never to be violated on any pretence whatever. If there is any apparent difference between the two instruments, they ought, if possible, to be reconciled. But if there is a final repugnance between them, the Declaration of Rights must be considered paramount: For I believe that it is to the Constitution as the Constitution is to a law; it controls and directs it absolutely and conclusively. If, then, a belief in the Protestant religion is required by the Constitution to qualify a man for a seat in this House, and such qualification is dispensed with by the Declaration of Rights, the provision of the Constitution must be altogether inoperative, as the language of the Bill of Rights is, that all men have a natural and unalienable right to worship Almighty God according to the dictates of their own conscience. It is undoubtedly a natural right, and when it is declared to be an unalienable one, by the people in their original capacity, any attempt to alienate it, either by the Constitution or by law, must be vain and fruitless.

It is difficult to conceive how such a provision crept into the Constitution, unless it was from the difficulty the human mind feels in suddenly emancipating itself from fetters by which it has long been enchained; and how averse it is to the feelings and manners of the people of the present day, every gentleman may satisfy himself by glancing at the religious belief of the persons who fill the various civil offices of this State. There are Presbyterians, Lutherans, Calvinists, Methodists, Baptists, Trinitarians and Unitarians.—But as far as my observation extends, there are fewer Protestants, in the strict sense of the word used by the Convention, than of any other persuasion; for I suppose that they meant by it the

Protestant religion as established by the law of England. For other persuasions we see houses of worship in almost every part of the State, but very few for Protestants; so few, that indeed I fear that the people of this State would for some time remain unrepresented in this House, if that clause of the Constitution is supposed to be in force. So far from believing in the truth of the 39 Articles, I will venture to assert, that a majority of the people have never read them. If a man should hold religious principles incompatible with the freedom and safety of the State, I do not hesitate to pronounce that he should be excluded from the public councils of the same; and I trust that if I know myself, no one would be more ready to aid and assist than myself. But I should really be at a loss to specify and know religious principles which are thus dangerous. It is surely a question between a man and his Maker, and requires more than human attributes to pronounce which of the numerous sects prevailing in the world is most acceptable to the Deity. If a man fulfills the duties of that religion, which his education or his conscience has pointed out to him as the true one, no person, I hold, in this our land of liberty, has a right to arraign him at the bar of any inquisition. And the day I trust is long past, when principles merely speculative were propagated by force, when the sincere and pious were made victims, and the light minded bribed into hypocrites.

The proud monuments of liberty knew that the purest homage man could render to the Almighty, was in the sacrifice of his passions and in the performance of his duties; that the ruler of the Universe would receive with equal benignity, the various offerings of man's adoration, if they proceed from an humble spirit and sincere mind; that intolerance in matters of faith had been from the earliest ages of the world the severest torment by which mankind could be afflicted; and that governments were only concerned about the

actions and conduct of man, and not his speculative notions. Who among us feels himself so exalted above his fellows, as to have a right to dictate to them their mode of belief? Shall this free country set an example of persecution, which even the returning reason of enslaved Europe would not submit to? Will you bind the conscience in chains, and fasten conviction on the mind in spite of the conclusions of reason, and of those ties and habitudes which are blended with every pulsation of the heart? Are you prepared to plunge at once from the sublime heights of moral legislation into the dark and gloomy caverns of superstitious ignorance? Will you drive from your shores and from the shelter of your Constitutions, all who do not lay their oblations on the same altar, observe the same ritual, and subscribe to the same dogmas? If so, which among the various sects into which we are divided shall be the favored one? I should insult the understanding of this House to suppose it possible that they could assent to such absurdities. For all know that persecution in all its shapes and modifications is contrary to the genius of our government and the spirit of our laws; and that it never can produce any other effect, than to render men hypocrites or martyrs. When Charles the 5th, Emperor of Germany, tired of the cares of government, resigned his crown to his son, he retired to a monastery, where he amused the evening of his life in regulating the movements of watches, endeavoring to make a number keep the same time, but not being able to make any two go exactly alike, it led him to reflect on the folly and crimes he had committed, in attempting the impossibility of making men think alike!!

Nothing is more easily demonstrated than that the conduct alone is the subject of human laws, and that man ought to suffer civil disqualification for what he does, and not for what he thinks. The mind can receive laws only from him of

4

whose divine essence it is a portion; he alone can punish the disobedient; for who else can know its movements, or estimate their merits? The religion I profess inculcates every duty which man owes to his fellow men; it enjoins upon its votaries the practice of every virtue, and the detestation of every vice; it teaches them to hope for the favor of Heaven, exactly in proportion as their lives are directed by just, honorable and benevolent maxims.—This, then, gentlemen, is my creed; it was impressed upon my infant mind, it has been the director of my youth, the monitor of my manhood, and will, I trust, be the consolation of my old age.

At any rate, Mr Speaker, I am sure that you cannot see any thing in this religion to deprive me of my seat in this House. So far as relates to my life and conduct, the examination of these I submit with cheerfulness to your candid and liberal construction. What may be the religion

of him who made this objection against me, or whether he has any religion or not, I am unable to say. I have never considered it my duty to pry into the belief of other members of this House: if their actions were upright and their conduct just, the rest is for their own consideration, not for mine. I do not seek to make converts to my faith, whatever it may be esteemed in the eyes of my officious friend; nor do I expel any man from my esteem or friendship, because he and I differ in that respect. The same charity, therefore, it is not unreasonable to expect, will be extended to myself, because in all things that relate to the State and to the duties of civil life, I am bound by the same obligations with my fellow citizens: nor does any man subscribe more sincerely than myself, to the maxim: "Whatever ye would that men should do unto you, do you so even unto them, for such is the law and the Prophets."

[Reprinted from the Sunday News, February 23, 1908.]

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series.—No 5.

PENINA MOISE (II.)

Since the publication of the specimens of the writings of Penina Moise in my "Scrap Book" of two weeks ago, thanks to the courtesy of Mrs Nina Solomons, of Sumter—a namesake of Penina Moise—I have been privileged to examine a considerable collection of that writer's literary remains. I am sorry to say that the examination did not yield much of value. I have likewise carefully looked over her "Fancy's Sketch Book," a dainty little volume, published in Charleston, in 1833, which contains a reprint of some sixty poems, practically all of which, however, might have been allowed to rest in peace where they were originally printed, without any loss to literature. Penina Moise's claim to remembrance will continue to rest entirely upon her hymns. Inasmuch, however, as I have undertaken to preserve her best work, I will to-day give a few further specimens, including a couple of examples of her lighter work, but which I am afraid, are not to be considered above the level of average mediocrity—while the best of their kind in her writings.

The atmosphere in which Penina Moise lived was not a healthy one. Poverty, sickness, suffering and death, which played so large a part in her personal experience, naturally enough, find constant expression in her writings. She was one who literally "learned in suffering what she taught in song;" and while the keynote of Resignation and Faith run like a golden thread through her compositions, the themes, to the outsider, are monotonously depressing.

Here are two "personal" poems which I have not hitherto met with in print:

MEDITATION ON THE DEATH OF MY BROTHER.

Has Faith forbidden human tears to flow,
When loving souls their last farewell
have spoken?

Or Nature asked that tribute to forego,
When link by link her strongest chain is
broken?

Oh! best of all THAT Faith to me appears,
Which walks with simple Nature, side by side—
Nor, on the grave when fall affliction's tears,
Those drops of feeling, as rebellious chide.

Welcome that Grace whose cheering "Nahamoo"
Still promising a Comforter supreme,
Reveals to the despairing mourner's view
Through present shadows, Mercy's future beam—

Which shows the gates of Heaven opened wide
By angel hands, lost kindred to admit;
By long and patient suffering sanctified,
In presence of their Judge benign to sit.

In holy vision I behold the last
Of those, for whose bereavement I have wept—
His spirit brightened by the glory cast
From Him, whose image undefiled he kept

Oh! blest reward, for meek endurance here
Of life's oppressive pains and countless woes;
Freely to breathe in Mercy's atmosphere,
And find eternal and serene repose.

That meed, lamented Brother, now is
thine—
Thine, too, the privilege with saints to
sing
The praise of that beneficence divine,
Which thus removes from death its poig-
nant sting.

Friends mourn below, but friends above
rejoice
To see thee enter those celestial folds—
And celebrate with one united voice
Thy first birthday among immortal souls.

—
December 28, 1854.

THE DATE OF MY SISTER'S BIRTH AND OF MY BROTHER'S DEATH.

Scarce can I realize, my Sister, dear,
That to threescore you have approached
so near;
It seems to me so very short a time
Since you were blooming in your summer-
prime—
And though external roses lately grew
More pale than when they drank Life's
morning-dew,
So free from furrows did your cheek re-
main,
So little tinged with Autumn's sallow stain
It seemed that Time, e'en while he stole
its tint,
Had of his passing footsteps left no print;
Nor did he lay his hand upon your head,
Its locks to interlace with silver thread.
Till Nature, tired of his long delay
Thinned the dark mass, and dappled it
with gray.
Sadly you turned from your reflecting-
glass,
To watch the one through which the
hours pass—
Starting to find that you with ease could
count
Of its remaining sands, the small amount.
Yet wherefore, my loved Sister? not in
vain
For you has fallen e'en a single grain—
And oft have you by actions kind and
just
To golden droppings changed its heavy
dust.
Nor has your spirit e'er been dispossesst
Of moral bloom—the brightest and the
best;
But to the world doth sweetness still im-
part
From Nature's finest vase—a feeling
heart!

A double anniversary this day,
Now cheers my soul, now clouds its joy-
ous ray,
For by capricious chequering of Fate,
It forms at once my sister's natal date,
And in the chronicle of death appears
Linked with a treasure lost in former
years.

Thus, between living and departed worth
A soul immortal, and a child of earth,
Thought is by turns in light and shadow
cast—
The smiling present and the tearful past.

Oh! may the widow's God each year in-
crease
The meal of plenty, and the oil of peace!
And grace divine from an exhaustless
cruse
The blessed balm of Health fore'er ef-
fuse.

And when existence reaches its last hour,
May Faith, the great re-animative power,
Within the chamber of thy spirit lurk
More than Elijah's miracle to work—
One by which Virtue's offspring shall en-
joy
Life without limit, and without alloy.

—
Here is another example, in different
vein:

A FUNERAL CHANT.

(From The Courier, Sept 7, 1840.)

FOR DAVID ARARI—THE HERO OF DAMASCUS.

—
Rest, martyr, rest! 'neath the Syrian sod,
Whose spirit ne'er bowed but to Truth and
thy God!
No tyrant the freedom of Faith now con-
trols,
Or breaks the repose of the Sabbath of
souls.
Thou art gone, hoary victim, in heavenly
trust,
That ransom for Israel shall spring from
thy dust.

Rest, martyr, rest!

Has Glory a trophy for one of thy mould?
Her laurels, her palms, and her fillets of
gold
Are trinkets and tares for those heroes of
earth,
Whose deeds in profaner ambition have
birth.

Their pulses to perilous emprise are
stirred
By mountebank Fame with a magical
word.
She points to the pyramid power ascends,
And a plume to the pinion of victory lends.
But visions of conquest, no radiance shed
When thou, self-devoted, in sacrifice bled.
No balm for thy quivering fibres was
found,
No lenitive need for the spiritual wound.
Alone hast thou wrested in Life's wintry
wane
And fallen! untainted by perjury's stain.
The beauty of holiness closed thy career,
Immortality's echo repeats thy last prayer.
Rest, martyr, rest!

In fancy awhile, we to foreign shores
stray,
And look, placid stranger, upon thy pale
clay.
The smile on thy lip, of benignity born,
Seems parted in death between pity and
scorn.
Thy bosom's deep agony left not a trace,
Integrity's bold granite brow to deface;
There still is that fortitude finely revealed
That from man to thy Maker for justice
appealed.

Rest, martyr, rest!

The rose of Damascus shall deepen its
glow
On the spot that has witnessed thy wrong
and thy woe.
While pilgrim-enthusiasts gather the
flower
That blushingly clings to thy own ruined
bower,
And pensively over thy sepulchre strew
Its leaves and their purest libation of
dew.
Away, thoughtless bard! to the East must
they turn
O'er the tomb of the martyred Arari to
mourn?
In vain shall they seek it upon the world's
chart,
His monument stands in the Hebrew's sad
heart.

Rest, martyr, rest!

Let us now turn to Penina Moise in
lighter vein. A number of such poems
have been printed. They are merely aver-
age doggerel. Such are her poems "Said
Cotton to Rice" and "The Song of the
Mosquito." A little better, but not much
better, is her poem entitled

LOVE AND LAW.

(From The Courier, March 6, 1832.)

A random shaft from Cupid's quiver,
Once struck a famous barrister;
The lady was a cold deceiver,
Therefore his suit ne'er harassed her.
But during a long evening session,
When he to Hymen's bonds alluded;
She only laughed at his confession
And said the thought must be precluded.
The Muses with the Graces joined,
A lovely jury soon composed;
To try the fellow who purloined
Hearts that no flaw had e'er disclosed.
Deeper in crime her soul to steep,
(As urged by the Solicitor;)
This modern Macbeth murdered sleep,
When to his eyes a visitor.
To court subpoena'd the coquette
Was rashly guilty of misprison;
Her judges at defiance set,
And boldly plead without permission.
"Try me for larcenies in Love?"
The law of Nature learn to read;
Woman's prerogative 'twill prove,
And not a felon's flagrant deed.
If actionable such offence,
Ye Nine consulting justice strict,
Who steal with Fiction's keys each sense
I can of pilfering convict.
Not for myself but sex I plead,
Prescriptive right of breaking chains;
Once from this privilege recede,
And not a wreck of power remains.
What penalty must I endure
In this case of attachment?
Yon plaintiff-lawyer may procure
Of writs a whole detachment:
This form he feigns to love so well,
May even now incarcerate;
I'll find new suitors in my cell,
Fearless your verdict I await.
Not guilty! from the Graces burst
When the appeal was ended;
But soon the sentence was reversed,
Nor mercy recommended.
At once the Muses seized their lyres,
Untwisted all the silver strings;
And bound the culprit with their wires,
Who still in bondage smiles and sings.

Here is another example:

IMPROPTU.

On hearing that Gas Light was intro-
duced into a House just as an Intellectual
Lady had made it her abode.

"Two stars hold not their zenith in one sphere"—

Thus saith old England's gifted Will Shakespeare.

In our blessed land quite the reverse is seen;

And in full view of our college campus green

There TWO bright lights together forth have burst—

So lustrous BOTH, 'tis hard to rank the first

Save that the one shines brightest far by night,

While from the other beams perpetual light.

November 22, 1848.

Perhaps I had better not give any further specimens, for fear of spoiling what I have already printed. The work of poets, like the deeds of men and women, are unfortunately judged by the worst rather than by the best. I understand that there is a possibility of a Memorial Volume of Penina Moise's poetry being printed in the near future. Let the compiler beware. It is far better to preserve a half dozen poems worth preserving, than to attempt to collect a large volume of rhymes that were merely written to fill a column. Unless exceeding care is exercised, and a delicate, discriminating judgment, the result can only be a fresh illustration of the proverb: "Save me from my friends."

[Reprinted from the Sunday News, March 2, 1908.]

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series.—No. 6.

On Tradition in General and a Da Costa Tradition in Particular.

I am fond of unravelling historical puzzles. Nor do I object to any labor, be it ever so toilsome, that may establish a single fact. I have spent months in the investigation of a single point; for it is only by thoroughness in detail work—that bugbear of the historical scribbler—that the future historian will be able to write history, which is something other than fiction or historical romance. Furthermore, I will premise, that as far as the subject is concerned, which many years ago I determined to make my own, I am to-day absolute master of practically all of the sources now extant—(many are no longer extant)—which sources are at my command at a moment's notice.

I should, perhaps, apologise for my arrogance to Mr Max Kohler, the Corresponding Secretary of the American Jewish Historical Society. He, of course, like so many latter-day critics, knows more of my subject by intuition, than I do by virtue of my hard work. Unfortunately for me, I fail to appreciate the value of this intuitive wisdom, even when incorporated in the stereotyped phrases of the would-be critic. It doesn't "go" in other lines of work, nor will it pass in the sphere of history, save with those who know so little about it that "anything goes." In this branch, especially, so infinite in detail is it, a man has done enough—has done all he can do—when he has mastered with thoroughness his own little line of endeavor.

One of the greatest trials of the historical worker is tradition. Traditions are frequently volunteered to the historian, sometimes innocently, to prove that the "former days were better than the lat-

ter"—a doubtful compliment to the present—sometimes the motive is so palpable that the only remarkable thing about it is that any one can be deceived by it. Personally, as I have so often expressed myself, I take but little stock in traditions. I have investigated so many of them and shown how they have originated, that I have not hesitated to advise the beginner in historical work to discount tradition entirely. Traditions, as a rule, are a delusion and a snare, and only in the rarest instances do they put one on to the track of truth.

Of course, such advice will not appeal to such workers as Mr Kohler, who has done his full share in perpetuating the fictions of the early scribblers in Leeser's "Occident" and the "Allgemeine Zeitung des Judenthums" of sixty years ago. "Traditions should be investigated," poniponiously exclaims Mr Kohler, and then proceeds to print excerpts with the remark: "The primary sources are unknown to the writer hereof." This is certainly a simple method of investigating. Mr K. probably finds that "'tis easier to tell twenty what 'twere good to be done than to be one of the twenty to follow mine own teaching." But such were ever the critics.

To impress my lesson again, I am printing to-day some traditional data of the Da Costa family, which settled in Charleston, as we know, in 1750. Perhaps Mr Kohler can use them in his collection. They have been in my possession for the past five years and I have had them under investigation ever since; but not a ray of light has come my way to show even the grain of truth that these traditional data may contain. However, as Mr Kohler thinks that "traditions should not be lightly cast aside, but investigated," and I have failed, I will print the data and leave the investigation to him. He may succeed better than I—but I doubt it. Here, then, is the story, as communicated to me by a Christian lady, who

* * * Soon after his coming to New Orleans, an intensely Catholic community, we find him intimately associated with Catholics, rather than with those of his own race. His marriage to a devout Catholic, too, would in itself indicate apathy, at least, toward his faith. And we have direct evidence to show how very lax were the few Jews in New Orleans at the time." Quoting Mr Kohler, he adds: "A writer in the *Allgemeine Zeitung des Judenthums* reports that, though there were about seven hundred Jewish families in New Orleans, only four kept a Kosher table, and only two observed Saturday as Sabbath. The Synagogue accommodated only about fifty persons, and the former Rabbi, a Dutchman, had married a Catholic wife, who was restrained with difficulty from sending a crucifix to his grave with her husband on his death." This nonsense, misnamed "direct evidence," is certainly very amusing, to say the least. That Mr Kohler, who insists so strenuously upon traditions being investigated, should print such stuff without comment and, therefore, with apparent approval, is most remarkable. (Pub Am Jew Hist Soc, No 12, pp 68-9.) It only goes to show how little acumen is requisite to become a critic.

As a matter of fact, the Benjamins were not strict Jews. The mother kept her little shop open on the Sabbath, and that at a time when strict Sabbath observance was general in Charleston. This was told to me by the late Miss Sally Lopez, who

died here in 1902 at the age of ninety-six; and a Jewish lady, still living here, testifies to the same fact. This trading on the Sabbath, on the part of Mrs Benjamin, was much resented by the old-time Jews of Charleston. Judah P. Benjamin himself is reported both as having been baptised in New Orleans, and as having been a member of a Christian Church in Washington. This may be idle gossip or it may not. For myself, I class such reports with traditions in general. They should be absolutely discredited until confirmed.

I have taken the trouble to go into these little details, to show the difficulties that confront the historical writer who wants to do his work accurately yet well. Too many of our writers—Jewish writers in particular—have a "fatal facility" for writing. They mistake "fine writing" for history. The two things are quite different. The prime requisites for the historical writer are the possession of infinite patience in gathering facts, and a historic sense to sift the facts when gathered. The man who writes objectively, letting the records speak for themselves, is going to be the historian of the future, and the "fine writer" will be consigned to where he belongs. Mr Butler's story is largely objective.

I cordially commend Butler's "Benjamin" to the reading public. No one can read the volume without being the better for it. I doubt if a more charming picture exists, than that given by Mr Butler of Judah P. Benjamin—the man.

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series.—No. 7.

My article to-day consists of an index to The Courier from January, 1900, to December, 1907. This completes my index as far as The Courier is concerned. Taken together, these indices represent a collation of the 105 years of the life of this paper. It will be an easy matter to keep this index up to date.

Local History.

The Edgefield Bacons, May 21, 1905.
"Old Biggin" Church, [St John's, Berkeley,] June 11, 1905.
The Calhoun Home, March 26, April 30, July 2, 1905.
Camden's Historical Treasures, Jan. 12, 1905.
Changed Family Names—Alterations in Spelling in Carolina Families, Dec 4, 1904.
Old Carolina Parishes, May 1, 1905.
The Seal of South Carolina, June 30, 1901.
Charleston Fifty Years Ago, March 23, 1902.
Architecture in Charleston, Oct 17, 1902.
A Story of Charleston—Fragmentary Sketches of Historic Places, May 5, 19, 1900.
Old China in Charleston, April 2, 1905.
Charles Town's Early Days, March 12, 1905.
Notable Old Homes in Charleston, March 19, 1905.
Circuit Preaching in Old Charleston, Jan 7, 1906.
Charleston Before the War, Dec 23, 1900.
Two Churches of Renown, (St Philip's and St Michael's,) Oct 25, 1903.
A Sketch of the Charleston Fire Department, June 17, 1900.
Historic Spots near Clemson, Aug 7, 1905.
Oil Paintings at Clemson, July 16, 1905.
Cordesville, Sept 1, 1901.
The Darlington Bar From Colonial Times, Jan 16, 1905.
Dead of the Long Ago, (An Island in the Ashley River,) April 19, 1903.
Duncan's Creek Church, Nov 12, 1905.
The Old Brick Church in Fairfield County, April 19, 1903.

Georgetown Centennial, Dec 19, 20, 1905.
Andrew Jackson's Dwelling, July 24, 1904.
Where Lafayette Spent his First Night, Jan 1, 1905.
Old Pendleton, Jan 28; Feb 4, 1906.
An Interesting Old Graveyard, (near Pendleton, S. C.) July 26, 1903.
Pioneer Printers of the Piedmont, Oct 29, 1905.
Where Andrew Pickens was a Ruling Elder—Sketch of Bethel Presbyterian Church in Oconee County, Sept 17, 1905.
St James, Goose Creek, May 19, 1900; April 23, 29, 1906.
St John's Hunting Club—History of, May 20, 1900.
The Cathedral of St John, the Baptist, Dedication of, April 14, 15, 1907.
St Joseph's Church, Silver Jubilee of, Aug 16, 1904.
Rice Culture in this State, Dec 9, 1900.
The Santee Canal, Oct 31, 1902—Feb 15, 1903.
The Shaw Memorial School—History of, April 27, 1905.
The South Carolina Society Centennial, July 31, 1904.
The Grave of Timrod, Oct 5, 1901.
Logan's Upper Carolina, Nov 24, 1901.
The Verners in Carolina, May 16, 1905.
Walhalla's Semi-Centennial, Aug 24, 1900.

Literary Articles.

How Books are Made, (Lewisohn,) Dec 24, 1905.
The Books we have Made—A History of Literature in South Carolina, (Lewisohn,) 12 Articles, July 5—Sept 20, 1903.
Charleston's Opportunity, (Elzas,) Jan 19, 1905.
Our American Citizenship, (Heyward,) June 21, 1903.
Covenants of Citizenship, (Marshall,) Dec 1, 1907.
Christendom's Cathedral, (Duffy,) Dec 3, 1905.

Diversions and Consolations of the Scholar, (Sass,) April 5, 1903.
 Education and Modern Life, (Tate,) Mar 18, 1906.
 Dr Elzas in Wisconsin, Mar 27, 1904.
 The Jews of South Carolina, (Tilden,) Nov 19, 1905.
 A Study of Sidney Lanier, Mar 29, 1903.
 The Lawyer's Day of Opportunity, Jan 18, 1907.
 William Ellery Leonard, (Lewisohn,) Aug 4, 1907.
 Some Library Treasures, (Elzas,) Aug 30, 1903.
 Arnold's Story of the Lincoln Conspiracy, Dec 7-19, 1902.
 The Century in Literature, (Scherer,) April 20, 1904.
 The Ideal in Literature and Art, (Duffy,) Jan 27, 1907.
 Style in Literature, (Harris,) April 3, 1904.
 A Plea for Patriotism, (Woods,) Jan 18, 1903.
 Life and Times of James L. Petigru—22 Articles, Jan 21—June 17, 1900.
 American Poetry, (Lewisohn,) July 24, 1904.
 Aspects of Modern Poetry, (Lewisohn,) Feb 11, 1906.
 German-American Poets, (Lewisohn,) Jan 31, 1904.
 Southern Poetry, (Lewisohn,) Jan 3, 1904.
 A Birthday Poem, by Timrod, Sept 27, 1903.
 Address on Presenting Eight Portraits, (Barnwell,) Feb 23, 1907.
 Rice Culture in South Carolina, April 20, 1904.
 Ruskin's Beautiful Life, (Bacon,) Jan 14, 1906.
 Father Ryan, the Poet-Priest, (Duffy,) Nov 3, 1907.
 The Elizabethan Stage, (McGillivray,) May 1, 1904.
 Defence of the Sonnet, (Timrod,) Aug 28, 1904.
 South Carolina—Its Past, Its Present and Its Possibilities, (Hazard,) June 29, 1907.
 Jewish Immigration for South Carolina, (Kohn,) April 21, 1907.
 South Carolina Numismatics, (Snowden,) Dec 23, 1906.
 The Press of South Carolina in the Revolution of 1876, (Williams,) June 16, 1907.
 Gems of Mediaeval Verse, (Sass,) Aug 28, 1904.
 The Romance of the Borrowed Word, (McGillivray,) May 12, 1906.
 Shylock's Character as a Jew Sees It, (Rittenberg,) Jan 9, 1907.
 Zangwill's Play, "The Children of the Ghetto," (Elzas,) April 15, 1900.

Historical Material.

Abstracts from the Records of the Court of Ordinary of the Province of S. C., 1679-1776—58 Articles in The Sunday News, by A. S. Salley, Jr, Oct 18, 1903—Nov 20, 1904.
 The Death and Burial of John C. Calhoun, April 15, 1906.
 Germans in South Carolina, July 20, 1906.
 The German Fusiliers—their History in Peace and War, May 20, 1900.
 The German-American Citizen, (Hexamer,) Sept 27, 1907.
 The Irish in this State, Oct 9, 1902.
 Irishmen in South Carolina, Mar 24, 1901.
 The Birthplace of Andrew Jackson, (Salley,) July 31; Aug 7, 1904.
 Andrew Johnson's Love, Mar 25, 1905.
 Leaves from my Historical Scrap Book, (Elzas,) 10 articles, The Sunday News, Feb 10—April 14, 1907.
 Mrs Lee's School History, Nov 29; Dec 6, 1903.
 Legare and State Rights, (Salley,) July 27, 1902.
 The Mother of Lincoln, Aug 19, 1900.
 The Mecklenburg Declaration, (Salley,) April 22, 1906.
 The Mecklenburg Myth, (Salley,) July 8, 1906.
 Mexican Veterans, Nov 1, 1905.
 History in the Miniatures, (Art Club Exhibition,) April 1, 1900.
 The Genesis of the Charleston Museum, (Mazyck,) Sept 29, 1907.
 Nullification Times, (Life of D. G. Stinson,) June 4, 1905.
 Early American Painters, April 9, 1905.
 Two Historic Portraits, (Faust and Warren,) Sept 10, 1905.
 Francis Salvador, Jan 21, 1900.
 Sumter Monument Unveiling Address, (Smith,) Aug 15, 1907.
 Washington's Visit to Charleston, Jan 28, 1900.
 W. L. I. Centennial Celebration, Feb 23, 1907.
 Weems, the Romancer, Sept 29, 1901.
 The Welsh of the Pee-Dee, Dec 14, 1906.
 What's in a Name? A Historical Review of S. C. Nomenclature, Feb 16, 1902.

Biographical Material.

Richard Herron Anderson, June 12, 1905.
 Lewis Malone Ayer, May 27, 1906.
 Dr Herman Baer, Jan 3, 1901.
 — A Tribute, Mar 3, 1901.
 — An Autobiography, Jan 13, 1901.
 Col Beaufort W. Ball, April 1, 1902.
 Gen F. M. Bamberg, May 1, 1905.
 Judah P. Benjamin, Jan 1, 1901.
 Margaret Lockhart Bruce, Feb 4, 1900.
 John C. Calhoun, Mar 24, 1907.
 Calhoun, the Peerless, Mar 29, 1903.

Calhoun's Correspondence, Nov 9, 1902.
 Calhoun's Personality, June 19, 1904.
 Right Rev William Capers, June 28, 1905.
 Bishop Capers's Tablet Unveiling, Aug 26, 1907.
 Col Edgar Wells Charles, Feb 4, 1906.
 John S. Cogdell, July 14, 1901.
 Dr Thomas Cooper, July 1, 1906.
 F. W. Dawson, July 7, 1901.
 Major David R. Duncan, Jan 30, 1902.
 Major William L. Dunlop, June 8, 1902.
 Col A. Q. Dunovant, April 1, 1906.
 Walter Florian, Jan 8, 1905.
 Gen John B. Gordon, Jan 15, 1904.
 Gourdin, of Charleston, July 24, 31; Aug 7, 14, 21, 1904.
 Rev Henry D. Green, May 6, 1906
 Gen Wade Hampton, April 12, 1902.
 — Address on, (Bryan,) April 22, 1902.
 The Peerless Hampton, Aug 9, 1902.
 M. C. Butler's Tribute to, Jan 25, 1903.
 Paul Hayne, Man and Poet, Feb 15, 1903.
 —, the King Poet of the South, Jan 4, 1903.
 Col William Alston Hayne, April 10, 1901.
 Judge Thomas Heyward, July 23, 1905.
 Bishop W. B. W. Howe, Feb 5, 1904.
 Henry Hudson, April 1, 1906.
 James Wilson Hudson, March 11, 1900.
 Col Isaac F. Hunt, April 14, 1900.
 Gen Micah Jenkins, Sept 27, 1903.
 Dr John Johnson, April 8, 1907.
 Rev A. Kaufman, June 11, 1906.
 John Leland Kennedy, Aug 6, 1905.
 Hugh S. Legare, June 17, 1904.
 Lowndes, of South Carolina, Jan 23, 1902.
 Edward McCrady, Nov 2, 3; Dec 19, 1908;
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 John McKee, April 22, 1906.
 Carlyle McKinley, Aug 29; Nov 6, 1904.
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 Rev Jonathan Maxey, Jan 8, 1905.
 John Mayrant, April 5, 1903.
 Dr Thomas Wade Moore, April 8, 1906.
 James L. Orr, Feb 28, 1902.
 Dr F. L. Parker, Sept 9, 1906.
 Petigru as a Prophet, April 28, 1901.
 Porcher and Miles, Aug 16, 1903.
 Dr A. Toomer Porter, Mar 31, 1902; Aug 20, 1905.
 William James Rivers, Nov 30, 1906.
 W. Gilmore Simms, Aug 26, 1905.
 Charles H. Simonton, April 26; May 15, 1904.
 Gen George H. Thomas, Oct 4, 1903.
 Governor Hugh S. Thompson, Nov 21, 1904.
 Rev John Morgan Timmons, April 15, 1906.
 Memories of Timrod, Nov 15, 1906.
 A Reminiscence of Timrod, Dec 20, 1903.
 Timrod, Hayne and Simms, Mar 2, 1902.
 Col William L. Trenholm, Jan 12; June 23, 1901.

Gen Starling Tucker, Jan 5, 1902.
 Robert James Turnbull, May 6, 1906.
 Edward Weyman, Dec 16, 1906.
 Rev John G. Williams, May 20, 1906.
 Col Isaac L. Wilson, April 22, 1906..
 John Taylor Wood, July 22, 1904.
 Rev James Woodrow, Jan 18, 1907.
 Richard Woods, April 8, 1906.
 Dr Henry Woodward—the first English Settler in S. C., Feb 22, 1903.
 William Lowndes Yancey, Oct 1, 1905.
 Leroy F. Youmans, Dec 4, 1906.

Revolutionary Material.

Battle Grounds Visited, Jan 18, 1905.
 Capt Mackay's Colonials—South Carolinians who Fought under Washington, June 17, 1900.
 Emily Geiger's Famous Ride, Oct 14, 1900.
 Gen Greene, Sept 22, 1901.
 Rebecca Motte, Patriot and Herolne, May 10, 1903.
 Putnam's Alleged Ride—How History is being Manufactured in Connecticut, June 7, 1903.

Roll of the 2d Continental Regiment, April 15, 1901.

The Spirit of Seventy Six, Dec 15, 1905.
 Sons of the Revolution Address, Feb 26, 1905.

Confederate Material.

The March to Appomattox, April 21, 1901.
 Last Flag at Appomattox, June 5, 1904.
 A Battle Flag's Story, Oct 2, 1905.
 "The Bonnie Blue Flag," Oct 16, 1904.
 Battles:
 Bean Station, Sept 23, 1900.
 The Bloody Angle, May 29; June 19, 1904.
 Brandy Station, July 22, 1900.
 The Crater, April 15, 1907.
 Drury's Bluff, July 25, 1904.
 Dunlop's Desperate Charge, Jan 17, 1904.
 Fredericksburg, Dec 16, 1900.
 Garden's Battery Heroes, July 6, 1902.
 Gettysburg, Sept 2, 1900.
 The Field of Gettysburg, Oct 7, 1900.
 Tarheels at Gettysburg, Aug 14, 1904.
 Grimbail's, Nov 30, 1902.
 Seven Days' Battles Around Richmond, Dec 31, 1905.
 Shiloh, Oct 2, 1904.
 Trevillian's, Dec 23, 1900; Nov 3, 1903.

The Confederate Ram Arkansas, Nov 12, 1905.

Confederate Books, Aug 9, 1903.
 Confederate Choctaws, Feb 25, 1900.
 Confederate Diplomacy, July 17, 1904.
 Confederate Finances, Sept 1, 1901.
 Confederate Flags, Dec 17, 1902.-
 S. C. Generals in the Confederacy, May 23, 1907.

Two Confederate Heroes, Sept 27, 1903.
 Irish Confederates, Oct 19, 1902.
 List of MSS Collected, Jan 4, 1903.
 Money of the Confederacy, April 12, 1903.
 The Confederate Navy, June 2, 1907.
 The Confederate Naval Academy, July 15, 1900.
 The Seal of the Confederacy, Feb 11, 1902; June 13, 1904.
 The Confederate Seals, Mar 13, 1902.
 Confederate Stamps, Feb 17, 1907.
 C. S. State Department, Oct 20, 1901.
 The Confederate Uniform and Flag, Mar 12, 1905.
 The Burning of Columbia, Feb 19, 1905.
 Crusaders of the Sixties, May 9, 1905.
 Story of "The David," July 9, 16, 1905.
 Fighting Fire under Fire, July 13, 1902.
 Florence Prison Stockade, Mar 30, 1902.
 How Hampton Won, Mar 31, 1901.
 How the Red Shirts Rode with Hampton, Nov 21, 1906.
 Hampton Statue Unveiled, Nov 21, 1906.
 Jackson at Chancellorsville, April 24, 1904.
 Stonewall Jackson's Death, June 19, 1904.
 Jackson's Home Life, April 9, 1907.
 Lee and the South, Jan 21, 1900.
 Lee and his Legions, Jan 31, 1907.
 — Addresses on, Jan 20, 1907.
 — Birthday Tribute, Jan 20, 1907.
 — In Memory of, Jan 20, 1903
 — Genius of, Jan 25, 1903.
 — Private Life of, Oct 4, 1904.
 Lincoln and Davis, Mar 10, 1907.
 Memorial Day Addresses, May 11, 1905; May 29, 1907.
 North Carolina 1861-1865, April 6, 1902.
 Orangeburg Soldiers in the War, May 21, 1905.
 The Pickens Rifles, July 4, 1904.
 Reminiscences of Richmond, July 4, 1907.
 Potter's Raid in Sumter, Jan 12, 1902.
 Secession in the U. S., June 4, 1905.
 — The Cradle of, Dec 6, 1903.
 — Ethics of, Jan 4, 1903.
 Sherman in S. C., Aug 23, 1903.
 Sherman's March to the Sea, May 14; June 11, 1905.
 The South Vindicated, Nov 24, 1901.
 Regular Army Officers who fought for the South, May 29, 1904.
 Battle Flags of the South, June 23, 1907.
 Tribute to Southern Valor, Sept 2, 1906.
 Jeb Stuart and his Scouts, May 5, 1907.
 The Truth of History, May 9, 1901.
 The Last Council of War, Sept 6, 1902.
 Charleston Firemen in the War, Oct 10, 1907.
 "Women in the War" Edition of The News and Courier, Jan 17, 1905.
 The Right and Wrong in the Civil War, Dec 27, 1903.
 Gen Wheeler's Cavalry, July 1, 1903.

Miscellaneous.

Banking in South Carolina, May 19, 1900.
 B'nai B'rith Address, (Cohen,) April 15, 1907.
 Old China Lore, May 7, 28, 1905.
 True Citizenship, Oct 30, 1904.
 The City Beautiful, April 30, 1900.
 The City Healthful, Nov 22, 1903.
 The Cotton Mills in South Carolina, (Kohn,) 32 Articles, Oct 28—Dec 4, 1907.
 [The most thorough study of the subject, at first hand, that has ever been made. An irrefutable answer to the professional agitator.]
 Duelling and Duels in the Old South, June 24, 1906.
 Edgefield Hymns and Spiritual Songs, (Bacon,) May 13, 1906.
 The Gonzales Monument, Dec 13, 1905.
 Barton Grey—an Appreciation, April 2, 27, 1905.
 The Heart's Quest—Review, Oct 23, 1904.
 American Jewesses of Note, Dec 8, 1905.
 Jews not Aliens in Russia, April 3, 1904.
 Leaders in South Carolina, (Club Women,) Jan 17; April 3, 1904.
 Lynch Law, Dec 14, 1902; Jan 11, 1903.
 Our Lynching Habit, Feb 8, 1903.
 Mason-Dixon Line, Nov 4, 1900.
 The Negro Problem, Mar 22, April 10, June 14, 1903.
 The Negro of Slave Days, July 19, 1903.
 Negro Slavery and the White Man's Genius, Jan 27; Feb 5, 1905.
 Present Phases of Our So-called Negro Problem, (Chamberlain,) Aug 1, 1904.
 What Reconstruction Was, Sept 9, 1901.
 Reminiscences of the Sixties, May 12, 1901.
 Col Wm Rhett Vindicated, Jan 21, 1902.
 Roosevelt Comes to Charleston, April 9, 1902.
 A Defence of Slavery, March 1, 1903.
 New Hampshire and Slavery, May 14, 1905.
 The Old South Vindicated, June 16, 1904.
 "The Southern Rose"—a Charleston Magazine, July 21, 1901.
 About Southern Writers, April 10, 1907.
 Southern Women in Literature, July 14, 1905.
 South Carolina in the Navy, April 12, 1903.
 South Carolina College Alumni, Dec 19, 1901.
 South Carolina College Centennial, Jan 9-12, 1905.
 Some Ante-Bellum Students of South Carolina College, Dec 19, 1901.
 Robert Louis Stevenson as a Moralist, June 18, 1905.

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series.—No. 8.

List of Persons Banished from Charles Town by the British in 1781.

(From th Diary of Josiah Smith, Jr.)

The following interesting list of Heads of Families, etc, banished from Charles Town in 1781, is copied from the Diary of Josiah Smith, Jr, one of the exiles from Charles Town to St Augustine during the British Occupation, 1780-1781. A copy of this unpublished MSS is to be found in the Collections of the South Carolina Historical Society:

"December 31st, 1781. The Cruel Edict of Lieut Col Balfour, Commandant of Charlestown, for Banishing from thence the Wives, Children & others dependant on those Virtuous Citizens, that wou'd not Sully their honour & Conscience by taking protection, (as too many of their Countrymen thro' fear, or Self Interest, have meanly submitted to) but rather risque every inconvenience, than to be assisting towards the enslaving of their Country, having occasioned the arrival of a large number of both Men, Women & Servants, with such of their moveable effects as they cou'd with convenience or by permission, bring with them to this City, [Philadelphia,] as an Assylum or place of security, during their Exile from Carolina, I have hereunder inserted their Names with the Number of their respective familys & Servants.

Arthur, George..1 man.

Atmar, Ralph..1 man, 1 woman, 2 children.

Axon, William..1 man, 1 woman, 2 children.

Anthony, John..1 man, 1 woman.
Allen, Judith..1 woman, 3 children.
Anderson, Richard..1 man.
Anderson, Rebecka..1 woman.
Baker, Mary..1 woman.
Beale, Unice..1 woman, 1 child.
Brewton, Mary..1 woman.
Butler, Peirce..1 man, 1 woman, 6 children.
Baldwin, Samuel..1 man.
Blake, Edward..1 man, 1 woman, 4 children.
Budd, John, Dr..1 man, 1 woman, 2 children.
Bocquet, Peter, Jr..1 man, 1 woman, 2 children.
Bremar, Francis..1 man.
Berwick, John..1 man.
Bricken, James..1 man, 1 woman, 2 children.
Berrisford, Rich'd..1 man.
Bonnist, John..1 man, 1 woman, 2 children, 1 servant.
Bee, Joseph..1 man.
Ball, Joseph..1 man, 1 woman, 7 children.
Bourdeaux, Daniel..1 man, 1 woman, 1 child, 2 servants.
Bourdeaux, Nath'l..1 man.
Blake, John..1 man, 1 woman, 1 child.
Burke, Adinus..1 man.
Camble, Elizabeth..1 woman.
Cudworth, Benjamin..1 man, 1 woman, 2 children.
Conyers, Norwood..1 man.
Cox, James..1 man.
Crouch, Henry..1 man, 1 woman, 1 child, 9 servants.
Costeng, John..1 man.
Cochran, Robert..1 man, 1 woman, 3 children, 10 servants.
Cochran, Thomas..1 man, 1 woman, 4 children.
Cripps, William..1 man.
Cripps, Splatt John..1 man, 1 woman.
Crawley, Charles..1 man.
Crawford, Bellamy..1 man, 1 woman.
Dewar, Robert..1 man.

DeSaussure, Daniel..1 man, 1 woman, 4 children, 3 servants.
 Darrell, Edward..1 man, 1 woman, 4 children, 5 servants.
 Dubertas, Widow..1 woman.
 Dewus, Sarah..1 woman.
 Eveleigh, Thomas..1 man, 1 woman, 6 children, 3 servants.
 Eldsworth, Susannah..1 woman, 3 children.
 Edwards, John..1 man, 1 woman, 9 children, 12 servants.
 Edwards, John, Jun..1 man.
 Elliott, Thomas..1 man, 1 woman, 1 child.
 Elliott O. Thomas..1 man.
 Edmonds, James, Rev..1 man.
 Ford, Benjamin..1 man.
 Fisher, James..1 man.
 Fuller, William..1 man.
 Ferguson, Thomas..1 man, 1 woman, 2 children, 14 servants.
 Flagg, George..1 man.
 Garkey, Michael..1 man, 1 child.
 Gross, Francis, Jr..1 man, 1 woman, 2 children.
 Grimball, Thomas, Jr..1 man, 1 woman.
 Graves, John..1 man.
 Graves, William..1 man.
 Gadsden, Christopher..1 man, 1 woman, 2 children, 5 servants.
 Gullaud, James..1 man.
 Gibbons, John..1 man.
 Gibbs, Hazel Wm..1 man.
 Glaze Ann..1 woman, 1 child.
 Guerrard, Benjamin..1 man.
 Guerraud, Elizabeth..1 woman.
 Gillon, Mary..1 woman.
 Gaze, Noel..1 man, 1 woman, 1 child.
 Gleadow, Mary..1 woman.
 Harvey, Henry Wm..1 man.
 Hall, Abbott George..1 man, 1 woman, 9 children.
 Harris, Thomas..1 man, 1 woman, 3 children.
 Hart, Oliver, Rev..1 man, 1 woman, 1 child.
 Hart, Oliver, Jun'r..1 man, 1 woman.
 Hutson, Richard..1 man.
 Hall, Thomas, Jun'r..1 man.
 Holmes, William..1 man.
 Hamilton, David..1 man, 1 woman, 4 children.
 Hughs, Thomas..1 man, 1 woman, 4 children.
 Holmes, Isaac..1 man, 1 woman, 3 children.
 Heyward, Thomas..1 man, 1 woman, 1 child.
 Heyward, James..1 man.
 Holsoys, Turpln..1 man, 1 woman.
 Hall, William..1 man.
 Johnson, William..1 man, 1 woman, 5 children.

Kean, John—1 man.
 Kennan, Henry..1 man.
 Legare, Benjamin..1 man.
 Lee, Stephen..1 man.
 Lesesne, John..1 man.
 Logan, William..1 man, 1 woman.
 Lee, William..1 man, 1 woman.
 Lybert, Henry..1 man, 1 woman, 3 children.
 Lebby, Nathaniel..1 man, 1 woman, 4 children.
 Löveday, John..1 man.
 Livingston, William..1 man.
 Lewis, John, Rev..1 man.
 Legare, Thomas..1 man, 1 woman, 4 children, 4 servants.
 Lushington, Richard..1 man, 1 woman.
 Lochman, John, Dr..1 man, 3 children.
 Malby, Elizabeth..1 woman.
 McBride, James..1 man.
 Mey, Florian, Charles..1 man.
 Mercer, Richard..1 man, 1 woman, 3 children.
 Mayret, Abraham..1 man.
 Massey, William..1 man, 1 woman, 2 children.
 Miller, Samuel..1 man, 1 woman.
 McDonald, Charles..1 man, 1 woman, 2 children.
 Monk, George..1 man, 1 child.
 Minot, John, Jun'r..1 man.
 McLean, Jane..1 woman, 1 child.
 Michael, John..1 man, 1 woman.
 Moultrie, Alexander..1 man, 1 woman, 1 child.
 Mouat, John..1 man.
 Moore, Thankful..1 woman, 3 children.
 Moultrie, William, Capt..1 man, 1 woman.
 Main, Rachel..1 woman.
 McCall, Hext..1 man.
 McCrady, Edward..1 man, 1 woman, 1 child.
 Moultrie, Wm, Gen..1 man, 1 woman, 1 child.
 Neufville, William..1 man.
 Neufville, John..1 man, 1 woman, 1 child.
 Neufville, John, Jun'r..1 man.
 Noles, Mary..1 woman.
 North, Edward..1 man, 1 woman, 2 children.
 Nones, Benjamin..1 man.
 Owen, Elizabeth..1 woman.
 Owen, John..1 man.
 Pinckney, Cotes'h Charles..1 man, 1 woman, 2 children.
 Pinckney, Thomas..1 man, 1 woman, 1 child.
 Pecas, Ernest John..1 man, 1 woman, 2 children.
 Prioleau, Samuel, Jun'r..1 man, 1 woman, 7 children.
 Peters, Christopher..1 man.

Portell, Benjamin..1 man.
 Parker, Joseph..1 man.
 Palmer, Job..1 man, 1 woman, 3 children.
 Prioleau, Philip..1 man.
 Pillans, Robert..1 man.
 Parker, William..1 man, 1 woman, 8 children.
 Pickering, William..1 man.
 Pinckney, Charles, Jr..1 man.
 Righton, Joseph..1 man.
 Rooks, William..1 man, 1 woman.
 Read, Jacob..1 man.
 Robinson, John..1 man.
 Rutledge, Thomas..1 man, 1 woman.
 Rutledge, Hugh..1 man.
 Rutledge, Edward..1 man, 1 woman, 1 child.
 Ramsay, David, Dr..1 man.
 Robinson, Joseph..1 man.
 Shrewsberry, Stephen..1 man, 1 woman, 6 children.
 Singleton, Thomas..1 man.
 Stone, Charles..1 man.
 Stiles, Edward..1 man, 3 children.
 Stone, William—Pilot..1 man, 1 woman, 1 child.
 Starnes, Daniel, Jun'r..1 man.
 Smith, Thomas—Pilot..1 man, 1 woman, 3 children.
 Sansum, John..1 man, 1 woman, 5 children.
 Stafford, Arthur..1 man, 1 woman.
 Stevens, Daniel..1 man.
 Smith, Josiah, Rev..1 man.
 Smith, Josiah, Jun'r..1 man, 1 woman, 5 children, 4 servants.
 Sarrazin, Jonathan..1 man.
 Stinson, James..1 man.
 Snyder, Paul..1 man, 1 woman, 2 children.
 Smith, Robert, Rev..1 man, 1 child.
 Smith, Samuel..1 man.
 Springer, Margaret..1 woman, 2 children.
 Threaderaft, Bethel..1 man.
 Todd, John..1 man, 1 woman, 2 children.
 Tousinger, James..1 man, 2 women, 1 child.
 Tufts, Simon..1 man.
 Toomer, Anthony..1 man, 1 woman, 5 children.
 Thomson, H. James..1 man, 2 women, 1 child.
 Taylor, Paul..1 man, 1 woman, 1 child.
 Turpin, Joseph, Jun'r..1 man.
 Timothy, Peter..1 man, 3 women, 8 children.
 Thomas, Andrew..1 man.
 Tobias, Elizabeth..1 woman.
 Welch, George..1 man, 1 woman, 1 child.
 Wilkie, William..1 man.
 Waller, Benjamin..1 man.
 Warham, David..1 man, 1 woman.
 Wilkinson, Morton..1 man.
 Way, Robert..1 man, 1 woman.
 Welch, John..1 man, 1 woman, 5 children.
 Wilkins, James..1 man, 1 woman, 5 children.
 Wheeler, Benjamin..1 man.
 Wakefield, James..1 man, 1 woman, 7 children.
 Weyman, Edward..1 man, 1 woman, 2 children.
 Waring, Richard..1 man.
 Waring, Thomas..1 man.
 White Isaac..1 man.
 Will Philip..1 man, 1 woman, 6 children.
 Yeadon, Richard..1 man, 1 woman, 4 children.
 Cattell, Benjamin..1 man, 1 woman, 4 children.
 Melvin, Martha..1 man, 1 woman, 4 children.
 Henry, Jacob..1 man.
 Jones, W. Noble, Dr..1 man, 1 woman, 4 children.
 Savage, Thomas..1 man, 1 woman, 5 children.
 Oliphant, David, Dr—1 man, 1 woman.
 Brown, Dennis..1 man, 1 woman.
 Dunlap, Joseph—1 man.
 Gadsden, Thomas, Capt..1 man, 1 woman, 1 child.
 Dickenson, Sarah..1 woman, 3 children.
 Sheed, Eleanor..1 woman.
 Kirk, John..1 man.
 Cooke, Thomas..1 man.
 Dacosta, Isaac, Sen'r..1 man, 1 woman, 2 children.
 The sum total of persons banished and enumerated in this list, is as follows: 186 men, 120 women, 264 children and 71 servants.
 Besides the persons mentioned in this list, a number of men, both officers in the Continental line and militia men of South Carolina, were landed from Cartel vessels at Jamestown, in Virginia, who, being mostly unmarried, immediately proceeded overland to join their countrymen to assist in the attempt of a recovery of their oppressed country, already in a good measure secured by the unremitting ardour of the American army under the command of Gens Greene and Wayne, etc, and who were also followed in the months of September, October and November, by not a few of the men of said list for the same laudable purpose.
 The distressed situation of the families that were ordered to leave Charlestown by the first of August, and daily expected to arrive in Philadelphia, occasioned

an early motion to be made in Congress for their relief.....

Note: A subscription for a loan of \$36,000 was started, also contributions invited for the relief of the sufferers. Among the subscribers were the following Jews: Moses Levy, Jonas Phillips and Haym Solomon.

Major Nones.

(From the South Carolina Gazette and General Advertiser, July 8, 1783.)

The following notice of an early street fight on Broad street, is both amusing and interesting. The hero, Major Benjamin Nones, afterwards a resident of Philadelphia, was a brave militiaman, who fought under Pulaski, and to whose bravery Capt Verdier testified in a splendid letter of commendation, which is still in existence. Major Nones was a real fighter, who is said "to have fought in almost every action which took place in Carolina." His captain says of him: "His behavior under fire in all the bloody actions we fought has been marked by the bravery and courage which a military man is expected to show for the liberties of his country, and which acts of said Nones gained in his favor the esteem of Gen Pulaski, as well

as that of all the officers who witnessed his daring conduct." He was one of those expelled from Charles Town by the British in 1781. He seems to have met his Waterloo on Broad street.

"The public peace was yesterday greatly interrupted; a Mr Baron, it is said, met and grossly insulted Mr Nones, in Broad-street; among other illiberalties, he used the appellation of French REBEL—Mr Nones resented this treatment; they fought, and from an unlucky blow given, the life of the latter was for some time supposed to be in great danger, but after proper means used he recovered. Baron made his escape. Those who call themselves the friends of a particular description of people, are very ill-advised when they attempt to irritate—the present temper of the people will not bear it—and exciting of commotions at such a time may be dangerous, if not fatal. That marked vengeance which appeared last night amongst the people, against the person who insulted Mr Nones, a native of France, will teach certain persons a little more civility to the subjects of the great and generous Ally of America."

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series—No 9.

The following extracts from the Third Anniversary Discourse, delivered before the Reformed Society of Israelites, on November 21, 1827, by Isaac N. Cardozo, are interesting as showing the calibre of the laymen who conducted the affairs of the Society, and who in that early day were brave enough to break away from the established traditions of the Synagogue in Charleston. The First Anniversary Discourse, by Isaac Harby, is preserved in the Memorial Volume of his "Select Writings." The Second Anniversary Discourse, by Abraham Moise, was printed in No 3 of the 1st Series of my "Scrap Book." The Third Anniversary Discourse, by Isaac N. Cardozo, exists in pamphlet form, though I have not seen it. The extracts here given, are quoted from an appreciative notice in The Courier of November 30, 1827. The tone of this Discourse is surprisingly modern. Reform movements seem apparently to run everywhere along similar lines. It is worthy of note, that these three Discourses are the only ones that have come down to us.

* * * "In further recommendation of having a portion of our Prayers pronounced in the English language, we also contended for the propriety of following the example of other denominations, in having the principles of our Religion expounded to us from the Pulpit in short and appropriate sermons. The experience of others has tested the utility of such a course, and necessity strongly enjoins it; for the least knowledge of human nature

will tell us that of the many who attend places of worship, some do so from fashion, and some from habit and example—few are influenced by pure feelings of devotion or the higher duties of morality. We therefore say, if the deeper obligations of Religion are to be inculcated with advantage to Society, it is necessary to impress deeply on the mind its spiritual power, its gracious precepts, and all its holy and better influences on the present and future existence of mankind.

"We accordingly find, that Ministers of other Denominations are in the constant practice of expounding the tenets of their Faith to their auditors. They reveal its holy truths—they show a moral beauty and fitness in all its parts, and hold forth in fervent and appropriate strains, its virtues and its bright and prominent characteristics. It is in this manner, also, that a Minister becomes of essential service in effecting all the higher objects of Society. He secures the spiritual happiness and furthers the temporal welfare of his flock. He reforms the vicious, directs the ignorant and exalts the pious. He cultivates and trains the moral feelings, and depicts the purity and loftiness of virtue. It is thus that the better half of mankind are made to understand, to love, to venerate their faith. Their perception of it is made strong and bright and enduring; they are taught its divine uses; they feel its divine influence, and thus give themselves up to the generous impulses of its moral energy and power.

* * * "The path of the Reformer is one of

more labor than profit. His only pleasure is to see the prevalence of correct principles; to inculcate what is of real virtue and utility to his fellow creatures; and to disseminate and establish the triumph of truth. In his character he must embrace many strong and peculiar points. He must look on impediments only as incentives to higher daring and greater firmness of purpose. There must be moral courage and mental power in his composition. He must closely discriminate and nicely balance the different parts of the system he attempts to change or modify. In calculating the effect of his labors, he must look deeply into the motives of human action; and consult the genius and character of the times in all his undertakings. He must not only fearlessly profess, but fearlessly practice what he advocates or adopts. His actions must be identified with his words, his honor and integrity with his principles. Consistency must form the prominent and leading feature of his character, for, devoid of it, his opinions will be without weight and his example without followers. His progress will always be slow, and, as we have already said, beset with a thousand obstacles. The cause lies in the task he undertakes. It will always intimidate such as cannot appreciate the great result and important moral benefits of his labors. His feelings are considered anything but pure and disinterested, his objects anything but praiseworthy and lofty. But, guided as he must be by an inflexible standard of his own, he is to look with a calm and undeviating feeling on the opposition he encounters. He must coolly distinguish and discriminate between the causes that retard and accelerate his progress. He must be aware of the indomitable power of religious prejudice, how wedded it is to antient forms and customs, and antient authority and precedent. He will thus see in the opposition of some, the feeling of intolerance; in others, the results of fear and weakness; and find that his sole reliance for the

final triumph of his cause, must rest on the dissemination of knowledge and the wholesome principles it imparts in the human mind. Guided, therefore, by these views, the intelligent Reformer will, in his progress, always have sagacity enough to perceive how long to follow, and when to attempt to lead public opinion."

Jewish Wills, 1710---1874.

The following list comprises all the Jewish Wills that are of record in the Office of the Judge of Probate at Charleston, S. C., from 1710, when the earliest Jewish Will is recorded, to the year 1874. The accompanying date shows when the Will was proved.

- Abrahams, Emanuel, Dec 3, 1802.
- Alexander, Ann Sarah, Dec 15, 1835.
- Azuby, Ester, June 17, 1805.
- Barrett, Jacob, Dec 4, 1871.
- Barrett, Rachel I., March 16, 1866.
- Barrett, Solomon I., Aug 20, 1850.
- Brandon, D., April 24, 1838.
- Buley, Jacob, Jan 27, 1809.
- Canter, Joshua, Feb 24, 1851.
- Canter, Rachael, May 28, 1852.
- Cardoza, David N., July 21, 1835.
- Cohen, Abraham, Jan 1, 1810.
- Cohen, David, July 2, 1784.
- Cohen, David D., July 9, 1860.
- Cohen, Eleanor M., May 27, 1857.
- Cohen, Isaac, Feb 9, 1787.
- Cohen, Jacob, Dec 23, 1808.
- Cohen, Jacob, June 27, 1871.
- Cohen, Jacob A., June 6, 1800.
- Cohen, Mordecai, July 11, 1848.
- Cohen, Solomon I., May 20, 1850.
- Da Costa, Rebecca Mendes, July 8, 1782.
- Da Costa, Sarah, Nov 18, 1793.
- Davis, Benjamin, Sept 27, 1831.
- Davis, Hannah, June 28, 1859.
- D'Azevedo, Rachael, Feb 23, 1843.
- De La Motta, Jacob, Feb 22, 1845.
- De La Motta, Rachel, Dec 11, 1871.
- De Lange, Jonas L., Dec 20, 1852.
- De Leon, M. H., Nov 18, 1848.
- Harby, A. Tobias, April 19, 1860.
- Harby, Henry I., Sept 18, 1851.
- Harris, A. I., Aug 10, 1871.
- Harris, Isaac, May 28, 1869.
- Hart, Alexander Moses, Sept 8, 1797.
- Hart, Bella, Dec 30, 1851.
- Hart, Daniel, May 31, 1811.
- Hart, Hart Moses, July 24, 1735.
- Hart, Hymon, Nov 10, 1791.
- Hart, Philip, Feb 12, 1796.
- Hart, Rachel N., Feb 8, 1869.

Hart, Solomon, Sept 6, 1805.
 Henry, Amelia, July 2, 1825.
 Henry, Judith L., Dec 14, 1835.
 Hertz, Hendel Moses, Oct 13, 1840.
 Hyams, Caroline, Jan 12, 1858.
 Hyams, Moses D., June 9, 1868.
 Hyams, Solomon, Aug 4, 1837.
 Isaacs, Abraham M., Nov 4, 1814.
 Isaacs, Samuel, Sept 14, 1804.
 Isaacs, Solomon, Jan 14, 1757.
 Isack, Abraham, Recorded Feb 20, 1711.
 Jacobs, Hyman, Oct 9, 1838.
 Jacobs, Jacob, Nov 20, 1797.
 Jacobs, Moses, Jan 3, 1842.
 Jones, Samuel, Jan 20, 1809.
 Joseph, Israel, June 25, 1804.
 Lazarus, Adeline, Dec 22, 1865.
 Lazarus, Emma, Oct 18, 1865.
 Lazarus, Joshua, June 4, 1861.
 Lazarus, Marks, Dec 15, 1835.
 Lazarus, Michael, Dec 1, 1862.
 Lazarus, Rachael, Nov 9, 1847.
 Lesser, Harris, (of Florida,) Oct 26, 1852.
 Levy, Elias, Feb 8, 1856.
 Levy, Jane, Jan 3, 1866.
 Levy, Lyon, March 26, 1835.
 Levy, Marks, Nov 15, 1852.
 Levy, Moses C., April 2, 1839.
 Levy, Sarah, Nov 13, 1822.
 Levy, Sarah C., Nov 13, 1837.
 Levy, Rachel M., July 1, 1872.
 Lopez, David, Jan 27, 1812.
 Loryea, Isaac, April 2, 1855.
 Lyon, Mordecai, Oct 12, 1818.
 Massias, Abraham A., June 29, 1848.
 Meyer, Emil J., Oct 27, 1857.
 Minis, Abigail, Dec 6, 1794.
 Moise, Abraham, Feb 24, 1870.
 Moise, Abram Jr, Jan 13, 1853.
 Moise, Isaac, Nov 30, 1857.
 Molina, Moses, Dec 30, 1785.
 Moses, Abraham, July 29, 1796.
 Moses, Deborah, Oct 3, 1849.
 Moses, Isaiah, Sr, Aug 24, 1818.
 Moses, Lyon, Jan 26, 1822.
 Moses, Mary, Oct 5, 1810.
 Moses, Philip, Sr, May 24, 1799.
 Moses, Reuben, June 3, 1850.
 Myers, Joseph, Oct 22, 1787.
 Myers, Sarah D., Jan 11, 1864.
 Nathan, Solomon, April 7, 1829.
 Nathans, Nathan, Jan 8, 1855.
 Olivera, Jacob, May 15, 1752.
 Oppenheim, H. W., June 15, 1853.
 Ottolengui, Abraham, Dec 19, 1850.
 Pecare, Rose, Sept 17, 1838.
 Phillips, Bella, Aug 26, 1862.
 Pimenta, Leah, March 11, 1768.
 Pool, Isaac, Sept 21, 1813.
 Poznanski, Esther G., April 19, 1870.
 Rodrigues, B. A., Dec 5, 1871.
 Salvador, Joseph, Jan 5, 1787.
 Sasportas, Abraham, April 12, 1824.
 Seixas, David C., Oct 20, 1857.

Simons, Montague, Sept 21, 1813.
 Simons, Sampson, July 26, 1811.
 Simons, Samuel, Feb 13, 1824.
 Solomons, Hart, Dec 31, 1817.
 Solomons, Hyam, May 1, 1801.
 Solomons, Joseph, Nov 4, 1808.
 Sommiers, Elkan, Feb 1, 1869.
 Tobias, Abraham, July 2, 1856.
 Tobias, Isaac, Feb 8, 1860.
 Tobias, Judith, March 22, 1816.
 Wetherhorn, Marcus, May 29, 1873.
 Woolf, Rachel, Nov 25, 1835.

An Ethical Will.

In my "Jews of South Carolina," (pp. 38-39,) I have called attention to a beautiful ethical will of the olden time. To-day I am printing a part of another ethical will, of more recent date, that is of record in Charleston.

The maker of the will, Deborah Moses, was the wife of Israel Moses and the mother of Raphael J. Moses, the patriot, lawyer and statesman, a portrait and biography of whom are to be found in my book, (pp 199-202.) She died at St Joseph, Fla, on August 29, 1848, at the age of 72, and is buried in the private cemetery of the late Raphael J. Moses, about six miles east of Columbus, Ga. The will was made on November 14, 1837, and proved on October 3, 1849. The preamble is somewhat unconventional:

"Being deeply impressed with the conviction that the Almighty has blessed me beyond my deserts, I feel bound in humble gratitude to avail myself of the full possession of all my faculties to regulate and dispose of my worldly effects in a way that I deem most advantageous to those exclusively dear to my heart, and who claim both from nature and affection every effort on my part to secure my property which I hold and have possessed as a free dealer to them and for their interest and future welfare should the will of God so ordain, (which with humility of spirit I hope may be the case) that they should survive me.

After making numerous bequests, she continues:

"I request that no pomp or parade whatever may be exhibited over my last remains—a plain coffin of the most simple materials, and in due time a wooden head and foot post, without any inscription whatever, are all that I require. The wisdom of God has mingled us indistinctly

with the earth—why then shall we take from the living to arrogantly perpetuate an ephemeral name? To be forgotten is the lot of all.—I therefore require no mark of outward woe. Lay the earth quietly and with respect on me; I leave the rest to conscience, feeling and duty. Mourn not beyond the hour sanctified by Nature and by true grief; the tears which spring from the heart are the only dews the grave should be moistened with, the dead receive sufficient honor in being called to face their God." * * *

How refreshing it is to read a will like this in these days, when vulgar display and senseless extravagance characterize the obsequies alike of rich and poor.

Abraham Seixas.

In my "Jews of South Carolina," (pp 129-130,) I printed a very amusing as well

as unique poetical advertisement of Abraham Seixas. He was a military man—an officer in the Revolution, also a captain of Militia in Charleston. In one of his election contests he was defeated, as was also subsequently the case. This is his campaign advertisement, taken from The City Gazette and Daily Advertiser of July 11, 1794:

"The subscriber, from a conviction of his votes as captain in the Western regiment having been much mutilated at the last election, has adopted this public mode of requesting his friends suffrages and interest at the next. A. SEIXAS.

The man I love, who will avow
He is my friend or is my foe;
But he who comes with double face,
I do despise as being base. July 11.

Mr Seixas came out at the bottom of the poll in the election, as we read in the issue of July 19. His poetry killed him.

[Reprinted from the Sunday News, April 5, 1908.]

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series—No 10.

Who was Jacob Henry?

In my "Scrap Book" of February 23, I printed the remarkable speech of Jacob Henry in the Legislature of North Carolina in 1809. Who was this Jacob Henry?

Some may perhaps say, as did a friend of mine: "What difference does it make who Jacob Henry was? Homer's works may not have been written by Homer, and Shakespeare's works may not have been written by Shakespeare, but by another man of the same name—yet Homer will remain and Shakespeare will remain, and Jacob Henry's speech will remain, a monument to Jacob Henry."

From one point of view, it is true, it matters little. But still, when one reads such a speech and when one remembers the date at which it was delivered, would one would not like to know something of the personality of the speaker? I confess that when I first read the speech some years ago, my interest was intensely aroused—aroused to such an extent, indeed, that I determined, if I could, to find out something more about Jacob Henry. The curiosity of the real student is somewhat expensive, too; for it impelled me to sacrifice a part of my summer vacation and to pay a visit to Raleigh, N. C. Not that I found what I wanted, either; for, as I now know, I went to the wrong place. I do not regret my trip, however, for it taught me a valuable lesson which I shall to-day propound for the benefit of other historical students—the lesson, namely, that the simplest problems of historical research often present the greatest obsta-

cles to the investigator; and furthermore, that research, unless complete, is most unsatisfactory and very little better than useless. The result is "not light, but darkness visible." With this introduction, then, I ask again: "Who was Jacob Henry?"

In the last volume of the Publications of the American Jewish Historical Society, Mr Huehner, the Curator of the Society, has an article on "The Struggle for Religious Liberty in North Carolina, with Special Reference to the Jews." He naturally has something to say about Jacob Henry and his speech. Here is what he says:

"It may not be amiss here, to give some account of what little we know concerning Jacob Henry. He was possibly the brother of Michael Gratz, of Philadelphia. Jacob Gratz had assumed the name of Jacob Henry, and a paper concerning him was presented before this Society some years ago. During the Revolution he seems to have gone South, and William Croghan, writing to Michael Gratz from Charleston, in April, 1780, intimates making search for him. Croghan's letter expressly states: 'I am uncertain where your brother is, otherwise should write.' [Gibbes "Documents," 1776-1782, pp 129-130.] It is not at all unlikely, therefore, that he subsequently settled in North Carolina, and if this surmise be correct, he was about sixty or sixty-five years of age at the time when the question of his right to hold office was raised." Mr

Huehner adds in a foot-note, that a Jacob Henry appears among the list of prisoners on the Torbay in 1781, together with others "with decidedly Jewish names."

I wonder why men undertake to write concerning matters of local history away from the scene, without thinking it worth their while to consult local workers? There are usually one or two men in every locality who are interested in the history of their section; and postage stamps are really not so expensive. Is it that New York thinks, as apparently it does, that its few workers know it all, and that the New York Public Library is the Ultima Thule of historical reference? If so, it is high time that it were undeceived.

The subject of my inquiry to-day is a splendid illustration in point. Here is a man, of considerable historical interest—of interest enough to suggest a paper covering thirty-five printed pages. He lived at a time when newspapers were printed and in places where the record evidences have been preserved. And yet, without the slightest attempt at investigation, "what little we know" is formulated in a paragraph of nonsense, to be henceforth accepted as history. Were this printed in a newspaper article, it would not be worth while to discuss it at all. Appearing as it does, however, in the Publications of the American Jewish Historical Society, which we are being constantly informed is to be the great source from which American Jewish history is going to be written, in the interest of historical science, and, thankless though the task may be, I shall go into this matter in complete detail. History that is worth the name can never be written until the detail work has been done—which is far from being the case at present—and detail means research—tedious research, the meaning of which has still to be learned by many historical scribblers, whose prolific output will prove a serious hindrance rather than a help to the historian of the future.

Who was Jacob Henry? Says Mr Huehner: "Possibly a brother of Michael Gratz,

who had changed his name to Henry." William Croghan writes to Michael Gratz, of Philadelphia, "I am uncertain where your brother is, otherwise should write." Ergo that brother is Jacob Henry, quondam Gratz. There you are. How easy! But this time it isn't as easy as it looks. Let us, therefore, dismiss Mr Huehner and his surmises, in which he is invariably unfortunate, and take a look at our card index. If it does not quite settle the question, it will at least put us considerably on the road towards settling it. But before dismissing him, however, let me simply state that the history of the Gratz family, given in detail both by the Jewish Encyclopedia and in Morais's "Jews of Philadelphia," fails to reveal the name of Jacob Gratz as a brother of Michael Gratz. The Hon Mayer Sulzberger, too, under the date April 29, 1906, in reply to a query of mine, writes: "Thus much, however, ought to be said to avoid error: Jacob Henry was not and did not claim to be a brother of Michael Gratz. He was, however, (I think,) a first cousin. I thought that I had traced him South, but was not sure of his identity." I will only add that the Jacob Henry concerning whom Judge Sulzberger wrote his paper, was not the Jacob Henry, of North Carolina. Let us now to our card index. I shall take the careful reader into a maze from which it will be hard to extricate him. We will take the items in chronological order.

Jacob Henry is not an unknown name in American Jewish history. In the old Jewish cemetery at Philadelphia is buried a bachelor of that name. He was for a time a resident of New York. "Died 20th March, 1761, aged 32 years."

The first member of the Henry family we meet with in South Carolina, is Phillip Henry. He was a member of the Fellowship Society in 1772. His name is inscribed in that year as a member of King Solomon's Lodge, No 1, of Charleston. He was a merchant of considerable prominence in Charleston, and did not sympa-

thize with the Revolution. His name occurs in numerous records between the years 1772 and 1778, in the Mesne Conveyance office here. The name of his wife was Sarah Maria. [Mesne Con Records, Vol S5, pp 333-4.] In the South Carolina & American General Gazette, of June 18, 1778, he advertises that "being obliged to depart for Europe within the time limited by an Act passed in the last session of the General Assembly," those indebted to him are requested to settle. In the Gazette of the State of South Carolina, of July 8, 1778, he is advertised in a list of those who embarked for Holland, preferring "continuing under a slaving subjection to the oppressive government of declining Britain (once Great!)" He does not appear again in Charleston, but we find him once more in the lists of the First Federal Census of North Carolina, 1790, as one of the Heads of Families in Rowan County. [North Carolina Records, Vol 26.] In these lists, the names of Joel Henry, of Carteret County, and Catharine Henry, of New Hanover County, also occur. We meet them later in Charleston. I would add that his signature bears a strong resemblance to that of Jacob Henry of the Torbay.

With reference to the letter from William Croghan to Michael Gratz, dated April 8, 1780, which has been already noted—"I am uncertain where your brother is"—I would point out that a Jacob Henry was actually in Charles Town at the time. He was one of the 'divers inhabitants of Charles Town,' who on May 10, 1780, signed the petition urging Gen Lincoln to surrender. His accompanying signature is to be found in the Year Book, City of Charleston, for 1897, p. 398, the original of which is in the Lincoln Papers, in the Emmet Collection in the New York Public Library. This Jacob Henry—not the Jacob Henry, of North Carolina, however, as I think I shall be able to show—was the prisoner of the Torbay. (See list of these prisoners in my Scrap Book, 1st Series, No 7.) He was likewise the Jacob

Henry banished from Charles Town by the British in 1781 because he refused to take protection. (See list in my Scrap Book, 2d Series, No 8.) He went from Charles Town to Philadelphia.

In the South Carolina Weekly Gazette, of April 19, 1783, we find the following notice: "Last Thursday arrived here, the flag ship Le Amazon, Capt John Floyd, in seven days from Philadelphia, with whom came * * * * Mr Jacob Henry AND FAMILY * * *"

In the State Gazette of South Carolina, of November 17, 1785, we have the following notice: "Monday evening arrived here the sloop Commerce, Capt Tinker, from New York * * * Mr Henry * * * and several other passengers."

In the Jewish Encyclopedia, Art, "Georgia," we read: "At about the same time [close of the Revolutionary War] the Jewish community [of Savannah] was increased by the following additional arrivals: Lyon Henry and wife, with their son, Jacob Henry. * * *"

From 1794 to 1797, Aaron Henry, a big merchant, was doing business in Charleston. I know nothing further about him. (See City Gazette, December 8, 1794, etc.)

In 1795 and for many years thereafter, we find a Mrs Anne Henry, conducting a millinery business in Charleston. I know nothing further about her, except that her name occurs on the books of Beth Elohim.

In 1797, we find a Jacob Henry doing business in Charleston. His wife's name was Catharine. (Mesne Con Records, Vol A7, p. 396.) Jacob Henry makes his mark, while his wife signs her name. He is hardly our Jacob Henry. Let us now look at our Directories; they must, however, be used with great caution. The references are to more than one Jacob Henry.

Directories.

In 1802 and 1803, we find Jacob Henry, storekeeper, 200 King St.

In 1806, we have Jacob Henry, merchant, 5 W. King St road; and Alexander Henry, merchant, 135 King St.

In 1807, Jacob Henry, 7 W. King St road.
In 1809, Jacob Henry, King St road.

In 1813, there are Alexander Henry,
Jacob Henry, and Mrs Mary Henry, midwife,
at 108 King St road.

In 1816, A. Henrey, midwife, 108 King.

In 1819, Jacob Henry, 187 Meeting St.

In 1822, Amelia Henry, midwife, 130 Meet-
ing.

In 1829 and 1831, Jacob Henry, cabinet-
maker, Charlotte St.

Our library possesses no Directories be-
tween 1831 and 1840. After 1831 the name
of Jacob Henry does not occur.

Synagogue Books.

The Synagogue Books make mention of
Mrs Ann Henry and Mrs Amelia Henry.
The former does not concern us. For the
year 5568, [1808,] we have the following
entry: "Amelia Henry, Donation, £1 10 0."
In 5573, [1813,] we have the following:
"May 23, Mrs Henry, for her son in North
Carolina, his offerings from last year....
\$4 50." In the same volume, we read:
"Mrs Amelia Henry, on account....\$7 50."
We can now proceed without difficulty.

In the Courier, of February 7, 1826, Mrs
E. Henry, midwife, "late of Newbern, N.
C.," advertises both in French and Eng-
lish.

In the City Gazette, of September 8,
1812, we have the following Death Notice:
"Mrs Catharine Henry, wife of Mr Jacob
Henry. Died Friday evening last, leaving
a husband and three children. Died Sep-
tember 4."

In the City Gazette, of July 31, 1823, there
is an Obituary Notice of Mrs Esther
Henry: "Died 16th inst, in her 37th year.
Wife of Mr Jacob Henry, of this city. A
native of Beaufort, N. C. Here for sev-
eral years."

In the City Gazette, of July 23, 1825, we
have an Obituary Notice of Amelia Henry:
"A native of the Island of Bermuda, but
for many years a truly respectable citizen
in this city, to which she was brought in
early life, and with the exception of a few
years' residence in Newbern, and Beau-

fort, N. C., she successfully pursued the
practice of midwifery in this city. * * *
Died on the morning of 25th June, in the
71st year of her age. It must afford con-
solation to her mourning family and her
regretting friends to know that she died
content, resigned and full of hopes of im-
mortality; being well assured that
'Blessed are the dead who die in the Lord,
for they shall rest from their labor.'

In the Will of Amelia Henry, made April
19, 1824, and proved July 2, 1825, she leaves
bequests to her granddaughter, Denah
Henry; to her grandchildren—Joel Henry,
Philip Jacob[s] Henry, Samuel Henry,
Judah Henry, Cordelia Henry and Sarah
Henry. Her executors are: "MY SON,
JACOB HENRY, and my grand-daughter,
Denah Henry." On July 1, 1825, there is a
letter at the Post Office for Jacob Henry.

In the Publications of the American
Jewish Historical Society, Vol 2, p. 139, we
read: "Abraham C. Labatt [of Charle-
ston] visited Texas in 1831. His business
took him to Velasco, and he found there
two Israelites, Jacob Henry and Jacob
Lyons—the former from England and the
latter from Charleston—engaged in mer-
cantile pursuits. They had been there for
some years. When Jacob Henry died—
without issue be it said—he left his for-
tune to the city of Velasco, for the pur-
pose of building a hospital at that port."
For reasons that I need not give here, I
do not entirely trust this statement. I
therefore wrote to the writer, Rabbi Henry
Cohen, of Galveston. He writes in reply:
"Since the storm in 1900, when I lost a
number of papers, Jacob Henry is nothing
to me but a name." Letters directed to
Velasco has failed thus far to elicit a re-
ply.

In The Courier, of October 15, 1838, there
is a Death Notice of Jacob Henry: "A na-
tive of Germany. In the U. S. 6 years.
Age 44. Died 6th instant." He cannot be
the Jacob Henry we are seeking.

In the Courier of July 7, 1843, we have
the following Obituary Notice: "Died, in
Darlington District, on the 6th of June,

last, Jacob Henry, aged 1 year, 6 months and 26 days."

In the Courier of October 14, 1847, there is a Funeral Notice of a Jacob Henry, whom I strongly suspect to be the Jacob Henry we are hunting for. Unfortunately it is a simple funeral notice. The Death Returns in Charleston give no information; there is no obituary notice, or tombstone, and the Probate Court records contain nothing. The notice makes mention of his son, S. W. Henry.

The final reference that I shall give, probably contains the solution of the whole matter. In a well-known leading case reported in 6th Peters' Reports, pp 102, et seq, the case of Levy et al vs McCarter, Jacob Henry is one of the plaintiffs. Strange to say, while the case is reported in utmost detail, the name of Jacob Henry occurs only in the title of the case. I have written to a legal friend in New York, asking him to get the original Bill in the United States Circuit Court of New York, so as to see what allegation in the Bill refers to Jacob Henry and why he was made plaintiff. The man who left the money in this famous case was a certain Philip Jacobs, of New York. One of the grandchildren of Amella Henry, be it remembered, was Philip Jacobs Henry. He is buried in the Coming St Cemetery in Charleston. The search in New York is now being prosecuted, and I must await the result with patience. Unfortunately, it is impossible for me to conduct research in distant places except in vacation time, and research through others is very slow work.

I have now given the reader my notes on Jacob Henry, or Jacob Henrys. I shall be grateful if any of my thoughtful readers will tell me with how many Jacob Henrys I have been dealing. Personally, I confess I do not know. I think that I have shown enough, however, to satisfy the most exacting, that historical research is not quite as easy as some of our New York would-be historians would have us believe.

But I have not yet done. Fortunately for us, the original speech of Jacob Henry, in his own handwriting, is still in existence. Remarkable to relate, it is filed, along with other papers, as a letter of protest, in the legislative files among the archives at Raleigh, N. C., and bears the signature of the writer. Through the kindness of my friend, Mr R. D. W. Connor, the Secretary of the North Carolina Historical Commission, I am enabled to reproduce here a facsimile of the final paragraph of the speech.

A careful study of the two writings: the signature of Jacob Henry, in the siege of Charles Town in 1780, and the writing of Jacob Henry, of North Carolina, in 1809—while both specimens show certain characteristics in common—a family resemblance—shows that they are not the writing of the same man. The former, in my opinion, is clearly that of an older man than the latter, while there is thirty years difference between the two. (Were the two Jacob Henrys father and son?)

I am aware, of course, that I have not proved that the writing reproduced here in facsimile, is positively the writing of Jacob Henry, the Representative of Carteret County in 1808-9. There is not the slightest reason, however, for doubting that the speech filed in Raleigh is the original speech, and that it is in the handwriting of its author.

I had hoped to clear up even this point beyond a peradventure, but, as in many another instance, I have been temporarily baffled. A protracted search had disclosed the most interesting fact that Jacob Henry was a member of the old Taylor Lodge, A. F. & A. M., of Beaufort, N. C., an old Minute Book of which is still in existence. He first appears on the records as a visitor to the Lodge, on April 25, 1806. In May he is a member, and his name continues in the records of the Lodge until October 30, 1809. Between these years he served the Lodge in various capacities, acting on several occasions as Secretary pro tem. The minutes are

missing from 1810 to 1818. After interminable correspondence through the proper authorities, through the courtesy of Franklin Lodge, No 109, of Beaufort, N. C., which now possesses the volume of Minutes, I was permitted to examine the book in Charleston. Alas! while Jacob Henry acted as Secretary pro tem, the Minutes are kept in the handwriting of the regular Secretary—the same writing as that of the records before Jacob Henry appears. So the book proved nothing! I am not without hope, however, of being able to settle the question absolutely in the near future.

Summing up, then, I believe:

1. That Jacob Henry, of North Carolina, was Jacob Henry, and not Jacob Gratz, or Jacob anything else.
2. That he was related to Joel Henry, of Carteret County, who died about 1808. A legacy from him is noted in the records of Beth Elohim for 1809.
3. That Jacob Henry was a resident of Charleston, who removed to North Carolina, in 1806, and afterwards returned to Charleston, where he died.
4. That he was the son of Amelia Henry, and husband of Esther Henry, of Beaufort, N. C. If this is so, he could not possibly have been the prisoner of the Torbay.

Whether the Henry family still exists, I do not know. Probably it does, and perhaps the solution of our difficulties is quite easy if we only knew where to look for it. I have done the best I can, and gladly bid farewell to Jacob Henry.

Some of my readers doubtless think that I have been making much ado about nothing, and that I have taken tremendous trouble in my endeavor to establish a single point, which I have not even succeeded in establishing. But what is history that is not based upon facts? If the individual facts are erroneous, what value can there be to the generalized statement? Take any encyclopaedia to-day and see what a botch is made of history so-called, and the "scientific historian," so generally sneered at by the ignorant and superficial scribbler, will be amply vindicated. What we want is facts, not "probablys" and "possiblys," but facts, and the sooner our historians recognize the truth, the better it will be for them and for the future.

With this I bring this 2d Series of my "Scrap Book" to completion. The labor has been tremendous, and the expense not inconsiderable. I do not regret it. If my contemporaries do not appreciate my work, posterity will. I believe in doing something for posterity.

Finis.

to th life, I am
bound my fellow
citizle more sincerely
than yo would that
unto them, for
men
such

I respect

Lemuel

Ja ~~respectfully~~

Henry



to the State and to the duties of civil life, I am
bound by the same obligations, with my fellow
citizens; nor does any man suffer more keenly
than myself to the maxim, "Whatever ye would that
men should do unto you, do ye so even unto them, for
such is the Law and the Prophets

Jacob Henry (1780)

With the highest respect
I remain Gentlemen
yours respectfully

Jacob Henry

J. Henry

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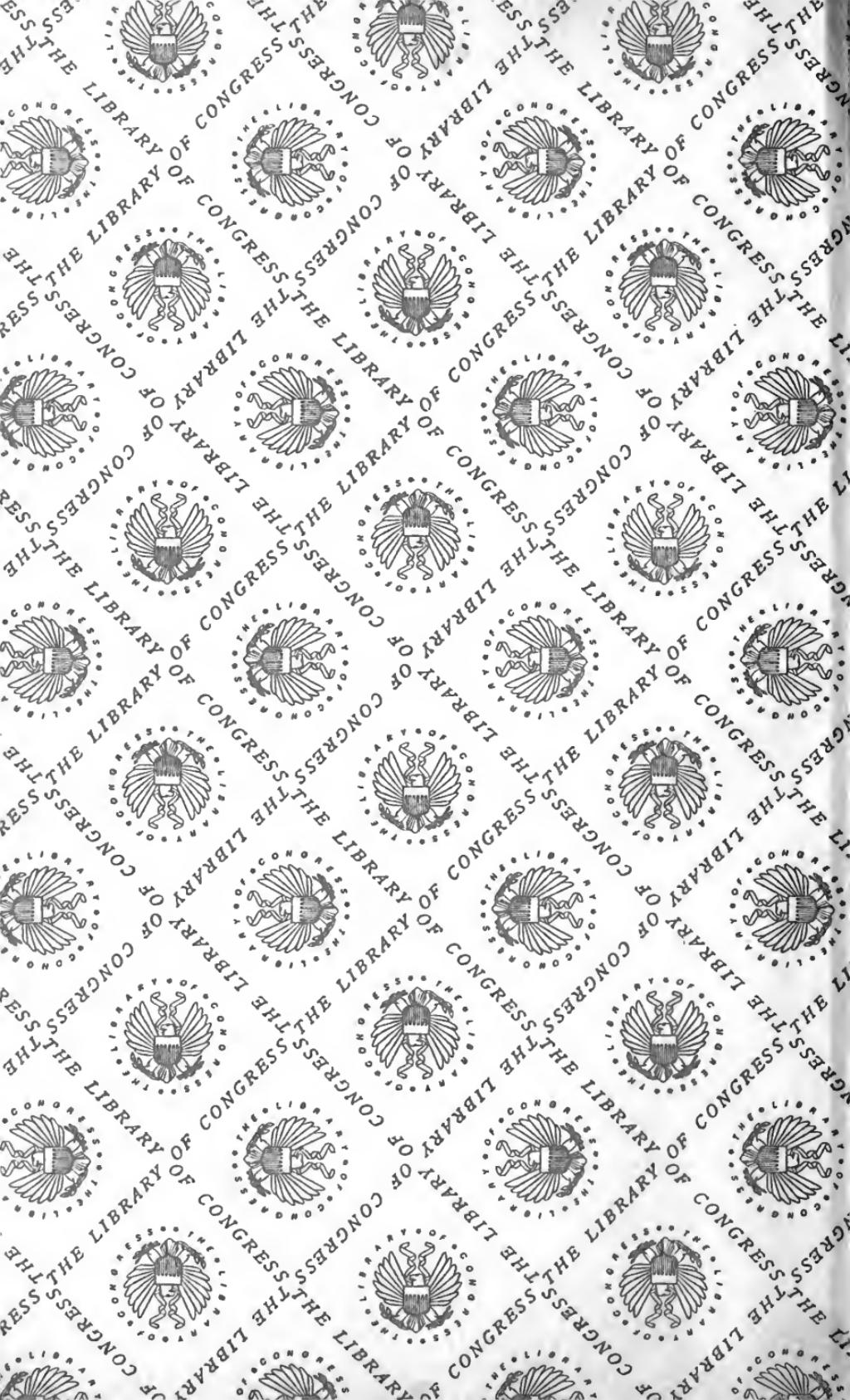
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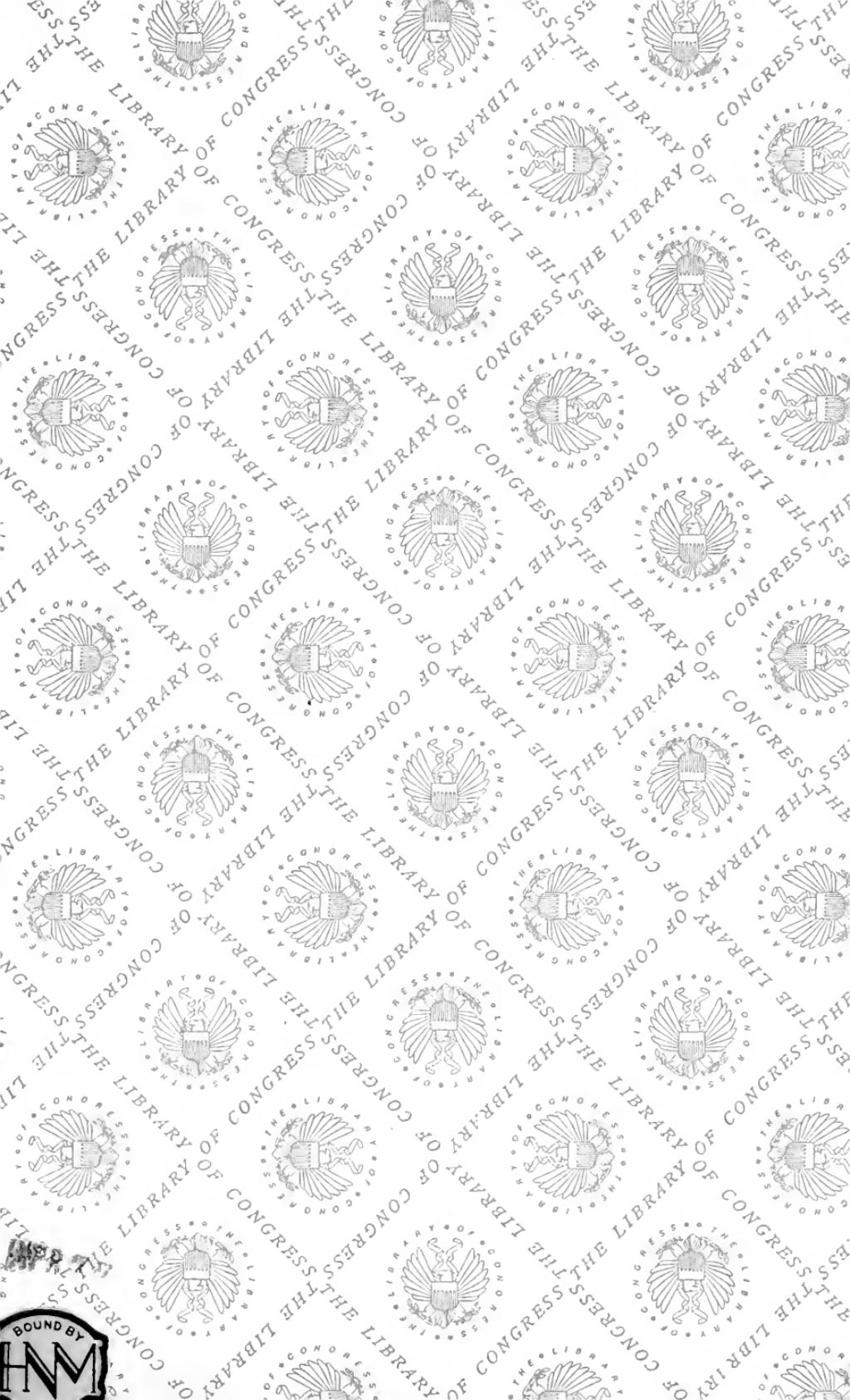
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